UNIVERSITY OF GRAZ

European Master's Degree in Human Rights and Democratisation
A.Y. 2015/2016

MULTIPLIERS FOR PEACE
How Peace Education Can Contribute to Conflict Transformation

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ABSTRACT

Violence represents threats to people's lives and dignity and, yet, many still choose this path as response to conflicts. Global movements call upon peace education to stand as an alternative, transforming individuals' choices to non-violence and a more just and peaceful world. Seeking to outline that effect, this thesis investigates how and to what extent peace education programmes may effectively contribute to conflict transformation. The author tests the theoretical analyses through a real project, the Peace Counts, using her own evaluation methods, interview and questionnaires. It is chosen for emphasising non-formal approaches to peace education that engage the young and adults in the context of conflicts, giving voice to everyday people to become agents of change. Further, as regards the evaluation methods of peace education programmes, this thesis proposes to add an additional, emotional sphere to the knowledge, skills and attitudes measuring elements for its influence on people's choices. It moreover fosters strategies to echo and sustain the learning outcomes. Optimistic results indicate that peace education is moving in small and longer reaching steps, transforming individuals who leave footprints in the path towards conflict transformation. This brightens possibilities to establish a culture of peace, valuing human rights and democratic principles.

Keywords: peace education; conflict transformation; culture of peace; human rights principles; democratic principles; evaluation.

v

TABLE OF CONTENTS

LIST OF ABBREVIATIONS

ASK   Attitudes, Skills and Knowledge

ASK + E   Attitudes, Skills, Knowledge plus Emotions

CISV   previously referred to as Children's International Summer Village

GCED   Global Citizenship Education

NGO(s)   Nongovernmental organisation(s)

PDCA   Plan, Do, Check, Act

RES   Resolutions

UN   United Nations

UNESCO   United Nations Educational, Scientific and Cultural Organization

UNGA   United Nations General Assembly

LIST OF FIGURES

GENERAL INTRODUCTION

"The world is not going to change, unless we change ourselves."

Rigoberta Menchú Tum

Nobel Peace Prize Laureate

Violence represents a great threat to the "life and dignity of every human being".[1] Efforts to ensure peace aim to allow a better perspective for today's and for future generations to live in justice and enjoy human rights and fundamental freedoms. As a positive side, recently, the idea that achieving sustainable peace is only possible when it becomes part of a culture that permeates through the entire society, has increased. Moreover, education is recognised to have a central role to construct this culture of peace.[2] In this path, peace education has grown as means proposing "decreasing the use of violence in conflict and building cultures of positive peace".[3] It is true that the turn to the 21st century has seen prosperous steps to non-violence and to uphold people's rights through the advances towards democracy and the central role of civil society in global affairs.[4] However, the negative side is that the world continues to witness a series of clashes that increase to destructive and violent conflicts, owed to the denial and violations of human rights or to the lack of respect and tolerance between individuals. Under those circumstances, searching for an alternative, a prominent question that guides this research is: how and to what extent may peace education programmes effectively contribute to conflict transformation?

Scholars and practitioners find that the gap to identify concrete contributions of peace education is in the limited empirical studies to assess learning outcomes[5] and in the lack of proper evaluation.[6] Thus, this research sets a few challenges to answer the main

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[1] UNGA RES 53/25, International Decade for a Culture of Peace and Non-Violence for the Children of the World, 10 November 1998, p.1.
[2] idem p.1.
[3] Del Felice et al., 2015, p. xv.
[4] UNGA 54/98. Annex: The Hague Agenda for Peace and Justice for the Twenty-first Century, 20 May 1999, p. 4.
[5] Wehrenfenning et al., 2015, p. 179.
[6] Del Felice et al., 2015, p. xv; Harris, 2003, pp. 2-3.

questions. It intends (1) to understand what peace education can offer to the transformation of a conflict to a non-violent scenario, (2) to search in human rights and democracy principles that can strengthen peace education purposes, (3) to unfold the evaluation tools adequate to assess the contributions of peace education programmes and (4) to identify whether there are strategies that may ensure their effectiveness and sustainability. Since the research has limitations and is not able to explore the vast lack of peace education programmes, it analysis one case study aiming to identify the process and approaches that are projected to lead to standing outcomes and to verify the degree to which peace education impacts conflict transformation processes. By this means, the thesis hopes to contribute to the paths towards conflict transformation needed for establishing a culture of peace and, thus, ensuring the respect for the life, dignity and human rights of all. The symbolism of paths translates the lifelong process of peace education. It represents not only the course but also the expectation to arrive in a new destination different from the way one started with. Along the path, one leaves footprints denoting the memories, the feelings and the experiences lived in the development of the courses that are fundamental for new outcomes.

Motivation

Following the end of Cold War, the United Nations (UN) launched a number of initiatives engaged to the idea of strengthen peace and justice to prevent the reoccurrence of conflicts and violence. They reflect a realisation that peace agreements alone do not provoke the necessary changes in people's values, behaviours and actions that influence their decisions to choose between violent and non-violent means to solve conflicts. In contrast, these changes may only become possible with a comprehensive approach and systemic transformation, reflected in the concept of culture of peace. This concept was introduced standing for the promotion of non-violence by enhancing dialogue and cooperation through all forms of education initiatives.[7] Indeed, it comprehends an extensive agenda based on rights and values that require large

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[7] UNGA RES 53/243, Declaration and Programme of Action on a Culture of Peace, 06 October 1999, art. 1 (a) and 4.

2

engagement of the society.[8] Peace education, in particular, comes to this scenario with the intention to promote knowledge, skills and values that drive the non-violent attitudes of individuals and empower them to promote changes in their day-to-day life.

The author of this research has been part of a peace education initiative for most of her life. Naturally, in a self-reflection the author is aware of the impacts of that experience in her decisions and actions in life. Nonetheless, it remains intriguing whether peace education has been serving its purpose in its numerous programmes and approaches around the world. Above all, this thesis is particularly interested to assess contributions of peace education to conflict situations both for its urgency and for the challenge faced. Conflicts require joint efforts not only to end the violence but also to achieve conflict transformation, generating profound changes in the context, structures and relationships to grow into a non-violent scenario.[9]

Methodology

This research explores academic literature, investigating the main concepts of peace, peace education, violence and conflict and its approaches. The author dialogues with scholars that enhance a comprehensive understanding of those notions which follows the broad view of a culture of peace addressed to all levels and structures of the society. Equally, conflict and violence are covered in their wider understanding to capture important elements that should be undertaken to tackle the root causes of violent conflicts and to propose sustainable approaches to transform a violent scenario. Furthermore, in order to comprehend the global context of peace education, the author considers relevant documents and guidelines of the United Nations (UN) and of the United Nations Education, Scientific and Cultural Organization (UNESCO) for their role in leading concepts and actions throughout the world.

The concepts of human rights and democracy are brought to strengthen the comprehensive approach to peace education. In this regard the research explores once more the concerned literature and prominent UN and UNESCO guidance. Moving

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[8] Adams, 2003, p. 14.
[9] Jäger, 2014, p. 10-11; Berghof (ed.)*,* 2012, p. 23, 86-87.

towards practical approaches, the monitoring and evaluation of peace education is explored, both under the work of scholars and also of practitioners. These twofold contributions lead to the application of the theory and practices explored in the final case study. The thesis probes the effectiveness of propositions made by peace education towards conflict transformation through a case study. This assessment is done through an interview with a senior project manager, a survey with the participants of the project and an analysis of core materials.

Structure

Bearing in mind the pressuring need to overcome violent conflicts for its threat to people's lives and dignity the thesis proposes to answer how and to what extent peace education programmes are able to effectively contribute to conflict transformation. Therefore, it is relevant to initially understand the purposes of peace education and how they connect to conflict transformation. Secondly, by which means they should be developed to enhance the culture of peace and non-violence approaches to conflicts and in which way it is possible to assess the effectiveness and the achievements. These components are eventually linked in a practical verification.

The path to answer the question follows a structure similar to the PDCA cycle: *plan, do, check and act.*[10] The *plan* sets the goals and approaches to be developed. The *do* generally represents the implementation of the plan, which, in the adaptation to this research, becomes the pathway towards the goals, that is, the means to ensure better achievements. The *check* phase measures the outcomes and provides feedback, whereas the *act* phase, which commonly represents the implementation of improvements, in this thesis becomes the examination of the theory in practice.[11]

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[10] Image adapted from: Arveson, 1998.
[11] Arveson, 1998.
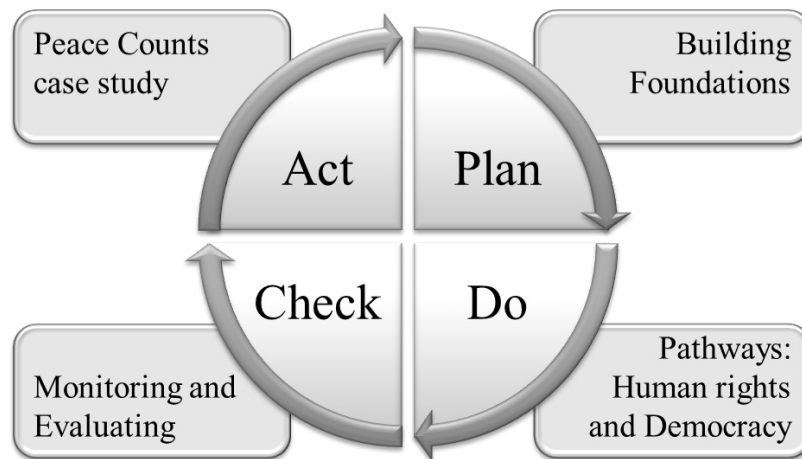
Figure 1 - Thesis PDCA

With this general overview in mind, the thesis is developed as followed. The *planning* phase builds the foundations to comprehend the question it proposes. This phase begins exploring global movements towards transformative education that covers the comprehensive approaches to peace education programmes. It also embraces the concept of a culture of peace sheltering the ways for a conflict transformation. The analysis starts from the call of the Global Campaign for Education for Peace to explore the concepts of Global Citizenship Education, to bring people to the centre of peace education and to place individuals as starting point of change. Further, it unravels the purposes of peace education with the methods and approaches designed to achieve them. This foundation phase naturally explores the concepts of conflict and violence and the approaches to address violent conflicts. It moves towards the concept of conflict transformation and investigates how peace education may contribute to this approach.

The *do* represents the steps to achieve and enhance the purpose of peace education programmes. It searches for elements on how the values and premises of human rights and democracy strengthen this pathway. In this regard, it is expected that the pursuit of effective non-violent response to conflicts may be closely connected to human rights and democratic principles such as equality, non-discrimination and active participation. Additionally, considering human rights may also be the source of violence and the trigger to a conflict, this phase postulates that a rights-based view provides a tangible

source of conflict analysis, supporting the path of peace education towards conflict transformation. Further, this phase considers human rights education approaches in association to peace education to mark contributions provided by their encounter.

To *check* the degree of contributions of peace education to conflict transformation it is necessary to properly assess the achievement of its purpose through the learning outcomes. Therefore, the thesis examines the monitoring and evaluation methods seeking to unveil elements that verify the effectiveness of the programmes and the achievement of the goals settled. Furthermore, it looks for strategies that point to the long-term impacts meeting the principle of conflict transformation under the umbrella of a culture of peace. It is postulated that sustainable outcomes of peace are enforced by active participation and by experiences lived in spaces that allow encounters and exchange of views which are echoed by individuals becoming agents of change. These strategies are enhanced by experiential learning, in other words, individuals learn by doing.

Ultimately, the *Act* purposes to contemplate in a real project the way in which the three first phases unfold, and it hopes to enforce the elements identified in the theoretical phase of the thesis. The research studies the Peace Counts on Tour, a project that brings a combination of peace education and peace journalism, run by the nongovernmental organisation Berghof Foundation in cooperation with the Agency Zeitenspiegel, the Culture Counts Foundation and various local partners worldwide.[12] The project uses a series of photographs and journalistic reports on successful peacebuilding initiatives to facilitate trainings. They are based on peace education methods to empower peacebuilders in conflict regions to become agents of change in their own work in the communities, acting as multipliers.[13] Through surveys with the participants, the thesis investigates the standing outcomes of the experience in the project on their professional and personal levels as well as community's spheres. To enhance this analysis, an interview with a senior project manager allows confronting the goals and results anticipated to be achieved by the Peace Counts experience with the narrative from the

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[12] See Berghof Foundation (website), n.d, Peace Counts on Tour; See also Peace Counts (website), n.d, On Tour.
[13] Jäger et al., 2015, pp. 7-14.

participants. In this way, it aims to verify in what extent peace education is contributing to this conflict transformation process proposed by the project.

The PDCA cycle restarts with the feedback provided in the general conclusion. It seeks to provide inputs both to the project of the case study and to the overall field of peace education studies and practices. The theory combined with case study suggests that peace education is moving in a positive direction, building steps to transform individuals who take actions towards justice, peace and non-violence. That represents an indirect yet considerable degree of effective contribution of peace education towards conflict transformation. As a suggestion to lessen the gap of detecting and assessing concrete peace education learning outcomes, this thesis proposes that in addition to the knowledge, skills and attitudes fostered by education for peace, evaluators should include the dimension of emotions. The feelings awaken throughout experiences entrench memories that make the learning remain in the mind of the learners and, eventually, become triggers to actions towards conflict transformation. Albeit the thesis is limited to draw a generalisation of the success of other peace education initiatives, it has an optimistic realisation that academics and practitioners are expressing a growing interest in seeking evidence of the effectiveness of ongoing programmes.[14] Thus, peace education is pointed to an enduring and successful path to ensure the transformation and inspiration of individuals to foster lasting peace.

Final considerations

This study analyses theoretical and practical work developed by researchers and practitioners in the area of peace education focused on developing conflict transformation under a broader culture of peace. Particularly, this research is interested in non-formal initiatives of peace education, developed outside the schools, to understand the influence of and alternatives provided by civil society in this path. The research is based on the assumption that violence is not a natural response to conflicts.[15] It assumes that it is possible to establish long lasting relationships and behaviours that

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[14] Del Felice et al., 2015, pp. xv-xvi.
[15] Against: Perkins, 2002, p. 37: "war lies deep in human nature".

value non-violent responses to conflicts built on the respect for others and on the aim of sustainable peace.

The author is aware that the research cannot be disassociated from her previous experiences and knowledge acquired in years of volunteering in peace education programmes for the international charity named CISV, which mission states that it "educates and inspires action for a more just and peaceful world".[16] It is important to mention the credits since the author articulates with those experiences in the development of the research, appropriately quoting specific methodologies when those are possible to be distinguished from the authors own reflections.

Another important clarification is that this study is based on human rights and democratisation studies. Although pedagogical information needs to be addressed in the narrative, it is not the intention of the author to explore the pedagogical approach of education and peace education, specifically. The contribution of this study falls in the interdisciplinary approach to peace education and conflict transformation debates. Moreover, it provides the author's own experiences and her business background giving an outside eye to the pedagogical and academic debates.

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[16] CISV International (website), 2016a, About Us.

CHAPTER 1 | PLAN: BUILDING FOUNDATIONS

The opening phase of the thesis represents the *plan* of the PDCA. It concerns with unveiling the first elements of the research question, which are, how peace education is related to and how it may contribute to conflict transformation. To build the foundation of this path, the chapter takes one step back to understand global movements guiding the promotion of sustainable peace and a more just world. They call for the participation of the whole society to place education on a central role for social transformation and non-violent conflict transformation. Naturally, part of the footprint of this phase is to explore the purposes and approaches of peace education and debates around the concepts of violence and conflict, culminating in the connection of those elements to conflict transformation.

1.1. Education for peace and transformative education in the global context

The Universal Declaration of Human Rights words already reflected the role of education to strengthen human rights and peace:

> "(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace."[17]

Indeed, the end of the 20th century was truly a turning point for global efforts to foster education as a way to promote the respect, tolerance and dialogue. That period marked the end of a century of massive atrocities lived in global, national and local wars and conflicts. Thereby arose the realisation of the need for emphatic responses to continued violations and to denials of human rights and dignity bent upon sustainable solutions for peace, justice and human development. Owing to this, it was realised that education needs to go beyond its traditional approach to be truly transformative. These effort calls upon the strengthening of education for peace, human rights and democracy at all levels around the globe as presented below.

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[17] UNGA RES 3/217A, Universal Declaration of Human Rights, 10 December 1948, art. 26 (2).

A reflection of that movement was seen in the 1995 UNESCO Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy (hereinafter the UNESCO Framework) setting strategies, values and attitudes that fundamentally fosters the culture of peace.[18] Although the concept of values can diverse for each individual, UNESCO identifies "even in different socio-cultural contexts values that are likely to be universally recognized".[19] Those values involve cherishing freedom and civic commitments, respecting others and diversity of individuals and cultivating tolerance, compassion, solidarity and equity.[20]

In the following years, educators and civil society education initiatives started the Global Campaign for Education for Peace to reinforce the actions set out by the UNESCO Framework and to spread the culture of peace through peace education. The Campaign aims to awaken the society and political forces around the world to include peace education in all levels of education, both within and outside the formal system and to prepare educators to teach peace.[21] It states:

> "A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth. Such learning cannot be achieved without intentional, sustained and systematic education for peace."[22]

Peace

The concept of peace is significantly broad taking different interpretations in connection with the experience of those defining it. Analysing its definition is a study on its own. The present research decides to adopt Galtung's view, widely accepted by different researchers[23], who brings two dichotomies to explain meanings of peace. They are the negative peace, connoting the absence of direct forms of violence, and the positive

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[18] UNESCO, 1995, p. 4.
[19] UNESCO, 1995, p. 9 II (6).
[20] UNESCO, 1995, p. 9 II.
[21] Global Campaign for Peace Education (website), 2015, About Us.
[22] UNGA 54/98, Annex: The Hague Agenda for Peace and Justice for the Twenty-first Century, 20 May 1999, p. 6.
[23] Berghof (ed.)*,* 2012, p. 59; Salomon, 2002, p. 5.

peace, suggesting an environment that sustains peace as justice and equality, and, above all, transforms it in a lifelong commitment.[24] What is certain is that peace is about choice, it depends on human will and capacities, and the choice not to act is a decision on its own to maintain the situation as it is.[25]

Culture of peace

In the late 90s, the UN welcomed UNESCO's agenda towards the culture of peace. That agenda was based on the principles of building a sustainable environment where people do not have to suffer from war or violence and can enjoy justice, equality and respect for life. It pursuits non-violent approaches to conflict through education, dialogue and cooperation linked to the principles of sovereignty, human rights, peaceful resolutions of conflicts, development and equality between women and men.[26] To extend the importance of this approach, the year of 2000 was recognised as International Year for the Culture of Peace[27] and in 1998 UN established the years of 2001-2010 the International Decade for a Culture of Peace and Non-Violence for the Children of the World.[28]

Education is seen as the basis to achieve the goals of culture of peace[29] as it is also the core of the first actions set out in the Programme of Action on a Culture of Peace[30]. This recognition of education as a trigger meets with core purposes of peace education. They seek to empower people for the pursuit of non-violent solutions to conflicts as well as to develop knowledge, skills and attitudes for peace, justice and sustainability.[31] Another feature of peace education in the goal to achieve a culture of peace is the possibility it has to promote a collective view of the world by creating a sense of unity and co-

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[24] Galtung, 1969, p. 183.
[25] Milani and Jesus, 2003, p. 18.
[26] UNGA RES 53/243, Declaration and Programme of Action on a Culture of Peace, 06 October 1999, art. 1.
[27] UNGA RES 52/15, Proclamation of the year 2000 as the International Year for the Culture of Peace, 20 November 1997.
[28] UNGA RES 53/25, International Decade for a Culture of Peace and Non-Violence for the Children of the World, 10 November 1998.
[29] UNGA RES 53/243, Declaration and Programme of Action on a Culture of Peace, 06 October 1999, art. 4.
[30] idem p.5, para. 9.
[31] Berghof (ed.), 2012, p. 76.

dependency among the people to achieve universal values for peace[32]. Advancing this correlation, on UNESCO's work in peace and human rights, the organisation released a study on education for peace and non-violence emphasising peace education as a way to achieve a culture of peace[33].

Civil society participation

The active participation of civil society in the elaboration and promotion of initiatives for peace, equality and the protection of rights of vulnerable groups has grown since the end of last century. Such participation promotes great impacts for involving different actors as well as their different views and needs. It embodies different disciplines and enables the integration of diverse groups of the society.[34] Moreover, it brings strength to the movements of social transformation. For that reason, this thesis predisposes to value grassroots approaches to sustainable peacebuilding and to peace education emerged from individuals to organized civil society groups,[35] highlighted by non-formal education initiatives.

Social transformation

The employment of the word *culture* brings an extensive idea of different spheres, including norms and values, to achieve peace. This requires more than peace with oneself or individual peace, but rather an extensive change in the mind-set and behaviours of all involving impacts in the structures and systems of the society.[36] It is important to mention that it does not imply a dependency of the society or, strictly speaking, that individuals should wait for the society (as "the others") to change in order for them to change. But rather changes can start with and from the individuals. To express this idea, the present research chooses the concept of transformation that "is generally understood to mean a profound, substantial and irreversible change".[37]

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[32] Gugel and Jäger, 2004, p. 5.
[33] UNESCO, 2008, pp. 2-3.
[34] UNGA 54/98, Annex: The Hague Agenda for Peace and Justice for the Twenty-first Century, 20 May 1999, p. 4.
[35] Paffenholz, 2013, p. 349.
[36] Wintersteiner, 2015, pp. 20-12.
[37] Brow et al., 2013, p. 100.

Brow, O'Neill, and Fabricius perceive transformation as a "process of change that involves the alteration of fundamental attributes of a system […] and occur at all scales: for individuals, society, institutions, technology, economy and ecology. They may also involve changes to practices, lifestyles, power relations, norms and values".[38] Reardon, in her studies of peace education, says transformation "means a profound, global, cultural change that affects ways of thinking, world views, values, behaviours, relationships, and the structures that make up our public order".[39] She brings to this definition a similar comprehensive understanding that she offers to peace education which looks at world issues and global impacts. This aspect, not seen in the first definition, is an important element for the dimension of transformative education that can be seen further.

Reardon's definition, however, misses some important aspects. One is that transformation is a process that considers the inclusion and participation of all levels of the society. As a process, it does not mean a sudden rupture or a battle of winners and losers which can lead to the increase of inequality and to feelings of anger and injustice. It is true that transformation might involve occurrence of conflicts.[40] But they should be taken as a constructive opportunity to grow from the debates of ideas and different views rather become a trigger of any source of violence contradicting the pursuit of social transformation for a culture of peace. The concept of transformation adopted in this work is: an inclusive and participatory process led by individuals for sustainable positive changes in all levels of the global society that influences norms, values, relationships, behaviours, attitudes and decisions favourable to build a more just and peaceful world. The idea of transformation permeates this study not only in its inflection to the term *social* but also to the transformative aspects of *education, peace education* and *conflict*.

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[38] Brow et al., 2013, p. 101.
[39] Reardon, 1988, p. x.
[40] Brow et al., 2013, p. 101.

Lifelong transformative education

The importance of education as starting point for the promotion of profound changes in the word is also highly recognised in the new UN's Agenda for Sustainable Development. In September of 2015, the General Assembly of UN adopted the Agenda for Sustainable Development, establishing 17 Sustainable Development Goals to be achieved by 2030.[41] The goal number 4 calls for the promotion of education notably concerned about the alarming numbers saying 57 million children are still out of school in the world and 103 million youth lack basic literacy skills. The prioritization of education and the aspiration for equal access to quality education is certainly urgent, not only for children but also for youth and adults.[42] Not to mention that education has been placed as the strong potential force to achieve the other 16 goals.[43]

Equally important, the goal number 4 on quality education is also concerned with the promotion of lifelong learning:

> (4.7) "By 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development".[44]

The aim of target 4.7 is strongly connected to the Global Education First Initiative priorities to foster Global Citizenship Education (GCED). GCED aims to build a transformative education that goes beyond basic transfer of knowledge and grow into the development of global citizens who will seek international cooperation and social transformation for a more just, peaceful and sustainable society.[45] Transformative education is the one that "enables learners to transform themselves and society"[46] and

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[41] UNGA RES 70/1, Transforming our world: the 2030 Agenda for Sustainable Development, 21 October 2015.
[42] United Nations (website), n.d, Goal 4: Facts and Figures.
[43] International Conference Education as Driver for Sustainable Development Goals (website), 2016, About the Conference.
[44] UNGA RES 70/1, Transforming our world: the 2030 Agenda for Sustainable Development, 21 October 2015, target 4.7.
[45] UNESCO, 2014, p. 11.
[46] UNESCO (website), n.d., Global Citizenship Education: UNESCO's approach.

GCED foster that concept by a combination of cognitive, socio-emotional and behavioural dimensions.[47] In other words, it develops a set of knowledge, skills, values and attitudes that enables learners to face the challenges of the 21st century. Knowledge enables learners to become aware of world issues in different levels and of barriers to justice, equalities and respect among people. Skills are related to the capacity to critically face these issues, to be able to creatively address them as well as to acquire soft-skills such as communication, cooperation and intercultural interaction.[48] Hence learners develop a sense of belonging to a broader global community, become aware of the impacts of their decisions in the global level and are inspired to take effective and concrete actions in the local, national and international level to address global issues.[49]

GCED incorporates topics of related fields such as human rights and peace education, sustainable development and intercultural education at the same time it embraces civic and democratic participation.[50] The peace education purpose, therefore, shares connections with these global movements for a transformative education. A progressive approach to peace education, similar to GDEC, understands the importance of education going beyond the building of knowledge to emphasis social competences such as interpersonal relations and communication, values of respect and justice and, most importantly, attitudes to imprint concrete actions for social transformation.[51] Different from GCED, peace education does not concern with the discussion of the meaning of citizenship and identities but rather envisions the other as a similar human being and promotes the respect of their differences. On the other hand, the participatory dimension of peace education and its capacity to address global issues related to violence and conflicts enforce GCED for the construction of a culture of peace and social transformation.[52]

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[47] UNESCO, 2015a, p. 15.
[48] UNESCO, 2014, p. 9; Wintersteiner et al., 2015, p. 11.
[49] UNESCO, 2015a, p. 15; Wintersteiner et al., 2015, pp. 12-13.
[50] UNESCO, 2015a, pp. 14-15.
[51] Wintersteiner et al., 2015, p. 35.
[52] idem pp. 12-13, 25-26.

1.2. Purposes, methods and approaches of peace education

Taking a wide perspective, peace education has the role to combine the theory of peace research and peace studies with the application of this knowledge into practice.[53] Learners should be able to reflect, think critically, challenge and gain the willingness to take concrete actions to eventually change the situation.[54] That is the reason why peace education is a lifelong, continuous, learning process and should not end when a specific programme is over. For this aspect, it also becomes a challenge to measure the learning outcomes of peace education, a topic that is further developed in the third chapter of this work. Briefly, it is relevant to express the definition of learning outcome as what participants are able to achieve with what they got to know and understand in the learning process.[55]

Scholars and professionals have not yet reached one definition of peace education.[56] The common ground is that peace education provides a way to seek non-violent alternatives to conflict and to acknowledge that violence is not natural response to conflict.[57] Acknowledging that education should be transformative, peace education should, indeed, prepare and empower individuals to promote changes in themselves and in the society aimed at a culture of sustainable and last long peace, more specifically, positive peace. By this means, they become multipliers or "active citizens"[58] in the appropriate definition by Reardon. For this purpose, peace education aims to develop a set of competences, understood as combination of knowledges, skills and attitudes, permeated by certain values, to translate the idea of social transformation into practice.[59] This approach implies a belief on a bottom-up perspective of changes starting from the individuals behaviours to impact the group relations and the structures of the society.[60]

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[53] Reardon, 1998, p. 2; EURED, 2002, p. 10.
[54] Reardon, 1998, p. 3.
[55] UNESCO, 2012, p. 8.
[56] Jäger, 2014, pp. 1-2; Salomon, 2002, pp. 3-4.
[57] Gugel and Jäger, 2004, p. 3; Jäger, 2014, p. 5.
[58] Reardon, 1998, p. 3.
[59] UNESCO, 2012, p. 8; EURED, 2002, pp 10-11.
[60] Asthon, 2007, pp.39-40.

16

To talk about peace, and primarily positive peace, is necessary to also discuss conflict as a positive aspect and their negative antagonists, so to say, war and violence. Hence, it is important that peace education foster the knowledge about backgrounds and root causes of conflict, war and violence and their consequences in the society. With this in mind, awareness should be raised to the impacts and responsibilities of each individual in the promotion of peace and in the avoidance of war and violence in different levels, from their personal daily life to group and international dimensions.[61] The set of skills proposed by peace education generally involves abilities to communicate, to interact with others, to negotiate, to lead, to facilitate, to listen actively in a non-biased way and to be able to analyse and identify different non-violent means to conflict resolution.[62] These are not exclusively but rather mentioned to point out that they are strongly connected to interpersonal capabilities. Therefore, the encounter and interactions become important features in peace education process.

Those knowledges and skills ought to be transformed into concrete actions which depend on the strengths and willingness of each individual.[63] To reinforce that idea, Jäger holds that based on the principles of coexistence, peace education is able to bring a collective impact where members of society individually and in groups are able to act towards the construction of peace.[64] It is important that the learning process is guided by values inherent to the culture of peace. Despite the controversy of meaning of values, some universal understanding can be enumerated as guiding values such as principles of human rights, justice, respect for people and the environment, solidarity, empathy, equality and democracy.[65] Complementarily, the learning process *for* peace is only possible by an education *in* peace, which means an ambience where a constructive dialogue can flourish allowing everyone involved to exchange ideas and perspectives on the challenges and problems faced.[66] These aspects are recalled in the next subchapter under the context of conflict sensitive education.

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[61] EURED, 2002, pp.10-11; Jäger, 2014, p.5; Reardon, 1998, p. 3.
[62] EURED, 2002, p. 11.
[63] Jäger, 2014, p.7
[64] idem p. 5.
[65] UNESCO, 1995, p. 9.
[66] Rabbani, 2003, p.75-76.

Formal, non-formal and informal education

Peace education can be developed in different scenarios and forms, being in informal, non-formal and informal education settings. Formal learning denotes the national system of education, as to say schools and institutions recognised by it. Non-formal are alternative forms of learning as trainings and programmes lead by civil society initiatives. Informal corresponds to the day to day interactions of the individual with family and the society.[67] Ideally, peace education should be part of all settings and present "new ways of learning and educating for the future".[68] At the same time, one form can contribute to the other in their development and findings and generating inputs to the learning process.

Certainly, to increase the extent of peace education through schools represents a major impact to reinforce the educational process in a place favourable for the child's socialization.[69] However, in the reality of conflict scenarios the integration of peace education in a formal education system depends on a series of conditions, for instance, maturity of the society, openness, support and advanced stage of conflict negotiation.[70] To rely on this conditions to start a peace education process not only diminishes possibilities but also neglects the role of other socialization spheres that can influence the conflict positively or negatively, as family and community interactions. It also starts from the assumption that children in conflict scenarios have access to school in the first place, which is not generally the case. In fact, UNESCO raises the concern about the data that around 36% of out-of-school children are concentrated in conflict affected areas.[71] Moreover, violent conflicts present a difficulty for youth to attend school, where the existence of the physical structure of the school is already threatened, not to mention availability, and readiness of the educators or availability and conditions of the children to attend school.[72] For this reason, non-formal learning provides flexibility and

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[67] UNESCO, 2012, p. 8.
[68] Gugel and Jäger, 2004, p. 7.
[69] Bar-Tal et al., 2010, pp. 22-23; Maulden, 2013, pp. 288-289.
[70] Bar-Tal et al., 2010, pp. 25-26.
[71] UNESCO, 2015b, p. 8.
[72] Global Partnership for Education (website), 2016, Conflict-affected and Fragile Countries.

possibilities. It allows incorporating actions that traditionally have been taken by local communities to deal with conflicts, bringing this connection with the reality.[73]

Authors who have emphasised the priority of peace education in formal settings have used as an argument the idea that peace education should focus on children and youth.[74] It is relevant to acknowledge that at a younger age children are still forming their values and comprehension of the world which favours an early preparation for global challenges and a construction of positive attitude. However, to limit peace education to youngsters is refuted by other researchers. Salomon and Cairns argue that such limitation ignores the influence of what adults are able to do for the society and what future they can leave for the youth.[75] Jäger calls attention to the burden that is to leave to children the responsibility to overcome barriers for peace. Additionally, he says, one cannot disassociate the role of each individual and their interdependence in the society defending peace education must target all members of community, families, decision and policy-makers to embrace the pursuit of peace in the long term.[76] Hence, this thesis prizes non-formal approaches seeing that it provides more opportunities and possibilities to peace education. It also values the inclusion not only of children and youth but of all levels of the society in the learning process to increase the impact and the chances for sustained and holistic changes.

Topics, approaches and methods

It has been argued that peace education understands that it is not enough to educate about peace and little can be achieved by the simple transition of scientific knowledge.[77] In the same way that peace education can be applied in different settings, it can also undertake a variety of topics, approaches and methods that are defined under a broad analysis of the context. In this present study, topics are understood as the content, meaning the issues that are dealt with. Approaches concerns about how the problem is framed and methods are how you apply them, meaning, tools, spaces, language and

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[73] Harris, 2010, p. 11.
[74] Bar-Tal et al., 2010, pp. 22-23.
[75] Salomon and Cairns, 2010, p. 2.
[76] Jäger, 2014, pp. 7-8.
[77] Rabbani, 2003, p. 65.

materials used. Despite of this attempt to clarify those three terms, frequently they may overlap or distinction may be blurry. At the same time, the reader should be aware that one can find those three terms used in different ways in the literature, a factor that contributed for the present research's effort to enumerate them separately.

Peace education addresses topics that, when not fulfilled, represent a threat to life, dignity and a barrier to positive peace, for example, environmental and economic issues, development, social justice and equality, intercultural aspects, democracy and civic participation, human rights and non-violence.[78] The main issue to be outlined is determined by specific situations and context, as mentioned above. Meanwhile the diverse approaches imprint different concepts and forms on how to frame those issues. Commonly, they share objectives to promote quality of life, with dignity and respect and to enhance participation and interactions to solve global problems.[79] The range of approaches of peace education can be wide and authors describe them under different lines depending on their perception of both the extension of peace education and its purposes.

In 1988 Reardon wrote about her understanding of peace education taking the perspective of positive peace to defend a comprehensive approach of education for global transformation oriented to global issues. That means, going from a narrowed approach to simple avoid war to effectively address different levels of violence and its manifestations with a global perspective.[80] A more recent way of understanding broader approaches is to delineate the educational contributions of other disciplines jointly around the purpose of a culture of peace. In that sense, peace education is the product of disciplines such as education for human rights and human dignity, gender, environment, civic and democratic participation, intercultural understanding, development and social justice (global education), non-violence and conflict transformation.[81]

Gugel and Jäger outline the approaches of peace education around the different ways to address and overcome violence. The first focuses on pursuing a comprehensive

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[78] Reardon, 1988, p. 26; EURED, 2002, pp. 20-21.
[79] EURED, 2002, p. 20.
[80] Reardon, 1988, pp. 35-37.
[81] EURED, 2002, p. 20-21.

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understanding of the sources of violence and means to counterbalance with non-violent responses. Others take the ambit of military and disarmament approach. Peace education may also be direct to democratisation and to enhance political participation. Likewise, it can focus on gender issues to address the significance of gender role and the importance of equality. Another approach deals with the role of the media both for its contribution to instigate violence but also to its potential as an alternative to reach individuals by other means of communication. Nonetheless, they argue as the most relevant but challenging approach the one that aims to establish constructive and non-violent actions concerning conflicts. This approach connects to the way concerned to change the image of the other side of a conflict, to overcome prejudices and allow respect for the difference.[82]

As it can be seen, all approaches have in common a preoccupation to reconstruct the idea around violence tackling it by different means. However, the last two approaches are more evident in this present study. The first one is relevant for its focus on peace education for conflict transformation. The later for confirming the role of socialization, dialogue and coexistence which this study recognises as a key and complementary approach for conflict transformation and sustainable impacts of peace education.

The methods to develop these approaches should consider a favourable learning environment and activities adapted to the context, suitable for the learners and build on the capacities of teachers and facilitators.[83] These methods should reflect the most appropriate way to achieve the objectives and address the issues identified. Recalling aspects previously mentioned it is relevant that these methods promote the interaction between people and the space for learning, reflecting and exchanging views and ideas on ways to overcome the root causes of violence. In fact, the participatory and active methods are frequently mentioned as essential factors for education for peace. How these elements can be deployed in practice is more largely dealt with by the standard setting guidelines of UNESCO or practitioners in the field rather than researchers.

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[82] Gugel and Jäger, 2004, pp. 5-6.
[83] Berghof (ed.), 2012, pp. 82-84; UNESCO, 1995, pp. 11-12.

For example, the UNESCO Framework underlines the importance of promoting group work, discussions and direct interaction as well exchanging good practices between different countries or institutions.[84] The Berghof Foundation, responsible for the project analysed in this thesis case study, emphasises as essential the creation of spaces for encounter where communication and dialogue can flourish. As more tangible methods, they encourage the utilisation of creative and engaging tools such as music, art, sports, drama and other performance approaches; they cherish learning through the exchange of good practice and role models experiences, as will be seen in the case study; and the usage of audio-visual media and technological tools.[85]

Hence, peace education covers a range of topics, adopts different approaches and unfolds a series of possible methods. Altogether, the key factor for the integration of those elements is to have clear and defined objectives. As a result, the way to achieve them is elucidated from the start which and the changes and effective contributions of peace education programmes are more easily identified.

Context

Peace education is commonly designed around pressuring issues in a given moment of time and context. The reason is that they provide specific challenges, objectives and forms to the process, not only for the fact that the sources of violence and threats for human life and dignity are different in each context but also for the characteristics of actors and scenarios involved.[86] Harris identifies, for example, that in the turn of the new century, increased the efforts to address clash of cultures, fomented by ethnic and religious prejudices, by educating for multicultural perception and for the respect for the other. By that period, he also describes the growth of peace education related to environmental issues and sustainability as these topics widened in the global agenda. For him, despite the context, what all situations have in common is the desire to tackle

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[84] UNESCO, 1995, pp. 11-12.
[85] Berghof (ed.), 2012, pp. 84-85.
[86] Salomon and Cairns, 2010, p. 3.

root causes of violence and set strategies on how to reach a unit for peaceful settlement of conflicts.[87]

The reference in studies about the influence of the context in peace education is brought by Salomon, an Israeli scholar who openly imprints his own conflict experiences in his studies. Salomon distinguishes the contexts in three categories, based on the social political context applied, namely regions of (1) experienced tranquillity (2) interethnic tension (3) intractable conflicts. In the first, he points out that mainly there is no one specifically to make peace with and peace education becomes a source to arise empathy in the face of violence in other regions of the world. The second reflects regions experiencing certain clash of cultures and where generally a minority being exceled by a majority (which for Harris, requires working for the development of awareness and empathy for the other)[88]. In the third, there is an ongoing conflict where it is possible to actually identify the other party. Peace education in this case seeks to provoke awareness of one party to the other and that both sides have a participation in the violence.[89]

This contextualization is important for influencing peace education approaches, aims and expected results.[90] In this way, Salomon's study provides relevant definitions of categories by contexts. Nonetheless, his approach has limitations. Given some undefined situations, it might be difficult to determine the distinct line between the three categories.[91] Moreover, Salmon diminishes the potential of peace education in regions of certain tranquillity limiting it to awaken of empathy to conflicts in other parts of the globe.[92] Despite this being of a great value, one should not underestimate the potential of conflicts or clashes arising in different regions at any stage. In that sense, peace education may have a role to establish values for non-violent approaches to handle the conflicts on different levels in any moment required. One does not have to wait for a conflict to start in order to think or act for peace.

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[87] Harris, 2010, pp. 15-17.
[88] Harris, 2010, p. 15
[89] Salomon, 2002, pp. 5-6.
[90] Salomon and Cairns, 2010, p.4.
[91] idem p. 3.
[92] Salomon, 2004, p. 10.

From the development of peace education in different context, besides the common goal of addressing root causes of violence for peaceful settlement of conflicts, it is possible to identify that peace education does not have one unique formula nor it is stagnated in time. On the contrary, it should mould to the changes in the dynamic of the society, to the new forms of violence and threats, as well as to the new possibilities, as raised by the advance of technology and globalization, for example.[93] In the next section the issues of violence and conflict are addressed in more detail.

1.3. Peace education and conflict transformation

This section starts exploring the concepts of conflict and violence in broad approaches taking into account their different dimensions. As possible responses, the concepts of conflict prevention, management and resolution are presented. They lead to understand why the term conflict transformation is emerging as a more comprehensive approach to promote changes, especially in protracted conflict settings. Further, the aspects of peace education explored in the previous sections are taken into account to examine how it can contribute to conflict transformation. Finally, peace education is seen as one step to achieve the many dimensions of transformation to conflict-affected settings.

1.3.1. Significance and approaches to conflict and violence

First of all, it is important to acknowledge that conflict and violence have different concepts. As part of the social interactions and human relationships, conflicts potentially have constructive outcomes when they lead to new reflections and ideas.[94] Conversely, violence provides detrimental negative experiences.[95] For Galtung, the essence of a conflict is an "incompatibility, a contradiction, between goals".[96] In this way, conflicts are here understood as "clash between antithetical ideas or interests – within a person or involving two or more persons, groups or states pursuing mutually

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[93] Berghof (ed.), 2012, p. 80.
[94] Berghof (ed.), 2012, pp. 10-11 and 17; Dinur, 2011, p. 7.
[95] Jäger, 2014, p. 5.
[96] Galtung, 2002, p. 5.

incompatible goals".[97] Hence, conflicts can occur in different levels and by a variation of causes from clashes of needs and interests to ideologies and beliefs.[98]

Meanwhile, "some conflicts, both personal and on a larger global scale, may cross 'safety barriers' and become a violation of human rights".[99] For being part of human relations, it is not possible or desired to eliminate conflicts but, instead, one should seek to prevent violence from rise seen that its consequences are negative and sorrowful for the parties involved.[100] Bastos refers to violence as one of the greatest contradictions of our modern society whom was expected to ensure social harmony and basic principles of respect and human rights.[101]

In a wide sense, "violence is to harm and hurt the body, mind and/or spirit of someone, including Self; by verbal and/or physical means, including body language".[102] The threat of violence is also considered as violence and, in any form, it can be avoided.[103] Galtung is the precursor of the distinction of three types of violence: direct, structural and cultural. Traditionally, violence was seen only in its direct form meaning verbal or physical harm to someone or something. Structural violence expands this idea to demonstrate that violence is also rooted in excluding and discriminatory sources of law and regulations that lead to, for example, privation from freedoms and participation or from access to economic means and basic needs.[104] Advancing direct and structural violence, Galtung identifies that certain cultural norms and symbols might justify or legitimize the first two types of violence, which he calls cultural violence. For him, cultural violence can only be counterbalanced by cultural peace.[105]

To reinforce the answer to cultural violence, Milani urges that peace cannot fill the blank between two wars, but it needs to become part of a culture embracing people's

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[97] Jäger et al., 2015, p. 31.
[98] Berghof (ed.), 2012, pp. 12-13.
[99] Dinur, 2011, p. 4
[100] Galtung, 2002, pp. 5-6.
[101] Bastos, 2003, p. 9.
[102] Galtung, 2002, p. 5.
[103] Galtung, 1990, p. 292.
[104] Galtung, 1969, p. 173; Galtung, 2002, pp. 10-11.
[105] Galtung, 1990, p. 291.

values and behaviours.[106] To illustrate that idea, in his work with forensic architecture, Eyal Weizman arrives to a provocative conclusion that stresses the need for deeper social transformation. By analysing the violent acts committed by Israel and Palestine, Weizman identifies a systemic pattern for violence build around "acts of denial" that blurs their visions both on the acts and on the responsibilities for the consequences. Therefore, it requires more than an identification and punishment of a specific act of violence to change the scenario but a shifting scale of the mind-set build around the conflict.[107]

Identifying the different types of violence allows one to recognise its sources and it's causing agents, not only when they are manifested, but especially when they are still latent, not yet evident.[108] Similarly, conflicts may be manifested or latent, when they are still not integrated to concrete behaviours or might not be yet perceived or acknowledged in its extension.[109] In addition, their actors may be in a similar relation of power and resources, which is referred to as a symmetrical relation when the opposite is an asymmetrical situation. Altogether, these elements should be identified in a conflict analysis that allows comprehending the root causes of the conflict, the actors involved, the stages and the potential of violence to occur or escalate.[110]

Different terms are used to express actions to handle conflicts. In the paragraph below, Fred Tanner expresses some of them.

> "Throughout the 1990s both practitioners and scholars have paid extensive attention to conflict prevention. Preventive actions are designed to resolve, manage, or contain disputes before they become violent. Conflict management, in turn, means the limitation, mitigation and containment of conflict. The notion of conflict prevention includes numerous activities such as conflict avoidance and conflict resolution, with

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[106] Milani, 2003, p. 31.
[107] Weizman, Violence at the Threshold of Detectability, Kunsthaus Graz, 25 April 2016.
[108] Galtung, 1969, p. 172.
[109] Jäger et al., 2015, p. 31.
[110] Berghof (ed.), 2012, pp. 11-13.

techniques such as mediation, peace-keeping, peacemaking, confidence-building measures, and track-two diplomacy."[111]

Although the term conflict prevention is widely used, it contradicts the fact that conflicts may have constructive outcomes and should not be generally waived. A preferable approach to the term conflict prevention would be to prevent violence from occurring as a derivation from conflicts.[112] Nonetheless, despite the term *per se* being questionable, it had an important influence in the work of the UN. Alarmed by the urgency to act for conflict prevention that in the 90's, UN shifted its approach of taking reactive to adopt active measures as a response to the continuous emerge of conflicts and violence around the world.[113] The Agenda for Peace represented an undeniable mark that set out the preventive diplomacy, that is, to take actions at early stage to avoid disputes and violence from happening or from escalating.[114]

The approach of conflict management in Tanner's words above has a connotation of short term response of controlling the conflict and its effects but not specifically deal with its causes to avoid it from re-establishing. In general, it involves diplomacy and negotiations with actors in power to arrive to an agreement.[115] Conflict resolution, on the other hand, commonly refers to not only eliminate violence but also to understand and give a long-term response to the causes of the conflict. Under the work of nongovernmental organisations (NGOs) together with local institutions, a conflict resolution approach is committed to promote dialogue and capacity building through trainings and workshops for the community as a mean to handle the conflict. When management approaches tend to overlook the engagement of the society in the process, the described line to conflict resolution lack in involving parties in power position or institutions that are essential to settle a long-term agreement to end sources of violence.[116]

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[111] Tanner, 2000, para. 1.
[112] Berghof (ed.), 2012, pp. 17-18.
[113] Tanner, 2000.
[114] UNGA 47/277, An Agenda for Peace, 17 June 1992, para. 20.
[115] Paffenholz, 2009, p. 3.
[116] idem p. 4.

Regarding the Agenda for Peace, UN sources to prevent and resolve conflicts involve its peacemaking and peace-keeping forces that imply a military action. It could be questioned whether the use of military forces and violence are able to genuinely cultivate a peaceful solution, but that is a topic for complementary studies. Nonetheless, the Agenda for Peace had a great importance to open the doors of the UN for the notion of peacebuilding, a concept that was later broadly developed and fostered inside and outside the UN. It brought the acknowledgement that the key factor for the sustainability of peace and resolution of conflicts is "to include comprehensive efforts to identify and support structures which will tend to consolidate peace and advance a sense of confidence and well-being among people".[117]

In a general sense, conflict resolution and peacebuilding are widely explored in the fields of peace and conflict. Yet, the use of the terms management and resolution appear to be limited. It is said that they do not extensively incorporate all aspects of conflict dynamics and its actors nor they address the root causes of conflicts in a sustainable manner.[118] Those are some reasons for the concept of conflict transformation to emerge as more comprehensive approach to address changes in a conflict situation.

Additionally, after the Cold War, there has been a legitimization of the use of force by military operations to respond to conflicts.[119] The contradiction of this strategy was very well reflected in a statement of Leticia Anderson from the UN Action against Sexual Violence in Conflict at the conference Women for Peace. She expressed the idea that the conditions that made a problem arise cannot be used as a means to solve that same problem.[120] In other words, one cannot employ the use of force to respond to violence and expect a peaceful outcome. Therefore, the concept of conflict transformation is covered in this text as a peaceful alternative to bring out sustainable change to conflict settings.

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[117] UNGA 47/277, An Agenda for Peace, 17 June 1992, para. 55.
[118] Berghof (ed.), 2012, pp. 20-21.
[119] Lederach, 2004, p. 17.
[120] Women for Peace, Congress Graz, 03 June 2016.

1.3.2. The concept of conflict transformation

Once considered the main points of management and conflict resolution, it is clear the need to combine both a short-term response to control violence and mitigate the effects with a long-term sustainable perspective. At the same time, as important as engaging leaders and power actors to reach a settlement is to work with the society to (re-) establish dialogue and relationships between the parties and enable them to achieve sustainable results for peace. For Lederach, the approaches to conflict should go beyond political responses and negotiations to also foster long-term commitments, true reconciliation and sustainable peace.[121] For those reasons, the term conflict transformation recently gained space in peacebuilding studies and activities as giving a more profound dimension to conflict approaches.

Conflict transformation means "a complex process of constructively changing relationships, attitudes, behaviours, interests and discourses in violence-prone conflict settings".[122] It aims both to cease violence and to promote a transition that overcomes the effects of conflict.[123] In that sense, it enhances changes in the institutions and relations around and within the conflict. On a side note, some authors and practitioners assimilated this new approach of transformation but incorporated it to the term conflict resolution which still remains widely applied, granting a broader meaning.[124]

Conflict transformation is focused "on large-scale, protracted and destructive conflicts and how they change so that they are conducted constructively, in large measure".[125] Protracted (or intractable) conflicts are historic conflicts marked by a long period of hostilities that produced rooted feelings of animosity.[126] Conflict transformation, therefore, is a process that allows shifting means of communication, recreating interactions and changing the perceptions of the parties bringing to constructive

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[121] Lederach, 2004, p. xvi.
[122] Berghof (ed.), 2012, p. 23.
[123] Kriesberg, 2011, p. 50
[124] Mitchell, 2011, p. 77; Ramsbotham et al., 2011, p. 265: they adopted the term "cosmopolitan conflict resolution".
[125] Kriesberg, 2011, p. 50.
[126] Lederach, 2004, p. 14.

alternatives to the conflict.[127] Recalling the understanding of transformation adopted in this work, inclusiveness and participation are indispensable to this process implicating that all parties of the conflict and levels of the society should take part. That is both for the positive side that every individual or group is able to contribute to overcome the conflict and for the negative aspect, meaning that, at the same time, people can work for the failure of the process.

Specifically, the process should start by familiarising with the present situation of the conflict, knowing its background, patterns and effects. That first step of the conflict analysis is crucial to identifying the characteristics of conflict, its roots causes and risk factors which allows mapping out what are the most immediate actions. This is the contextualization that elucidates possibilities for the future, outlines goals and probable paths.[128] At the same time, the affected population and actors involved in the process are identified suggesting to whom the strategies to addressed, at what time and in what form. This approach reinforces the strength of civil society participation as promoters of bottom-up changes in the scenario. Above all, Paffenholz has acknowledged that the conflict transformation path switch the focus of the responsibility and capability to promote changes from international to local actors to empower civil society and everyday people to become the protagonists.[129]

Lederach expands this notion in his pyramid model, where he classifies the type of actors involved in different peacebuilding initiatives. In the top, the track 1, with smaller representation but wide visibility corresponds to top leadership as military, political and religious leaders. For him, this level responds to negotiation and mediation strategies for their power to make decisions and to influence the system. The track 2, the mid-level, represents recognised leaderships in their sectors such as academics, ethic, religious, humanitarian and NGO leaders. They are involved by trainings and workshops aiming to develop capacity of conflict-analysis and problem-solving which prepare them to take actions and to be positive role models. The track 3 represents the wider part of the population and is in the bottom of the pyramid, called the grassroots

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[127] Guzmán, 2003, p. 255.
[128] Lederach and Maiese, 2009, pp. 8-9.
[129] Paffenholz, 2013, p. 349.

community leaderships who play a role in projects for improving communication, relationships and trauma healing. For him, the second level has the greater potential to promote urgent short-term actions, to influence and to build infrastructures for sustainable peace.[130] Mialls agrees by saying that NGOs, specifically, pay stronger attention to conflict analysis and to shape strategies that employ the local community to promote long-term impacts. Additionally, he says, local actors have greater potential to participate in promoting transformation to the conflict by being involved in opening and strengthening dialogue and political spaces.[131]

A comprehensive approach to transformation of conflicts, however, has other dimensions that should be taken into account. It comes to be crucial to address the personal aspect regarding the feelings, experiences and traumas lived in situations of conflict that permeate and influence people's attitudes. Relationships are also affected and individuals need to learn how to live together again.[132] In accordance with that approach Miall proposes five transformative dimensions by saying there are context transformations changing its environment; actor transformations related to the parties of the conflict, their goals and roles; issue transformation implicating the agenda and standing positions of conflict; structural transformations that implies changes norms, rules and also in the relations of power and addressing asymmetries of the conflict; and personal/elite transformation in changing their perspectives.[133] He refers to this last sphere saying that "personal changes of heart or mind within individual leaders or small groups with decision-making power at critical moments may be crucial".[134]

Reconciliation

Bar-Tal and Rosen associate peace education to the process of reconciliation as a necessary step for the swift from culture of conflict to conflict of peace when in situations of intractable conflicts. They acknowledge that peace and reconciliation need

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[130] Lederach, 2004, pp. 37-61.
[131] Miall, 2004, pp. 14-15.
[132] Lederach, 2004, pp. 81-84.
[133] Miall, 2004, pp. 9-10.
[134] idem p. 10.

to be part of a societal change.[135] Lederach explains that processes of reconciliation consist of restabilising relationships and promoting spaces of encounter. In those spaces, people can express their feelings, their frustrations and anger, and hear from other's experiences which generate a validation to their own feelings and provoke them to envision a shared future where different parties of the conflict will have to learn to live together.[136] It is remarkable that reconciliation is a recurrent and an essential component to overcome entrenched feelings that emerged from the conflict and must be addressed.

1.3.3. Contributions of peace education to the transformation of conflicts

As seen above, to overcome situations of protracted conflicts a broad and profound approach is required. One that involves participation at all levels of the society, addresses different dimensions, from personal to structural, and depends largely on overcoming deep-rooted feelings of prejudice and denial of other to foster positive behaviours and relationships. In that sense, a comprehensive approach of peace education can provide constructive elements for conflict transformation process based on the idea that education can be transformative and empower people to take actions for non-violent approaches to conflict and to build sustainable relations for peace.

It is important to analyse in this section the theory used by the Berghof Foundation responsible for the project that is examined in chapter 4. They highlight two dimensions of peace education and conflict transformation, namely direct and structural peace education. The direct peace education focuses on the personal dimension and is guided by the promotion of spaces for encounter, one of the elements of the reconciliation process. These are controlled, guided spaces that allow the coexistence of parties that were separated by the conflict that would normally not have the opportunity to meet and talk peacefully. By establishing a safe learning space people are able to hear, share and learn from others experiences. A valid parallel effect is that people are able to be confronted with their own experiences and feelings leading to important reflections about themselves and their role and responsibility in the situation. The situations people experienced in their individual levels reflect in their attitudes in all other levels. It is

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[135] Bar-Tal and Rosen, 2009, pp. 558-560.
[136] Lederach, 2004, pp. 26-27.

hoped that these opportunities turn into inspiration for people to take actions in their personal, professional and community lives.[137]

The structural peace education approach enhances the features intrinsic to the education process, such as the environment, the methods and the discourse, with the intention that they become a positive contribution to building sustainable peace. Considering formal education systems, it is acknowledged that they carry problems that are rooted in tensions triggered in internal conflicts or in problems of the own educational structure that can legitimise violence (not only physical but also psychological). That calls for a long-term plan to prepare stakeholders and the educational environment to be friendly to non-violent approaches to conflict. One of the strategies is through non-formal education initiatives using pilot projects that can be a trial area to develop appropriate approaches, to prepare and to inspire people with the intention to integrate the best practices back in the formal education system.[138]

In any scenario, either in formal or non-formal educational context, there is a need for an appropriate environment for the education process. The concept behind that approach is of the conflict sensitive education understood as "the delivery of education programmes and policies in a way that considers the conflict context and aims to minimize negative impact (i.e. contribution to conflict) and maximize positive impact".[139] It consists of a comprehensive conflict analysis and an adequate planning, delivery and monitoring actions which implicates a preparation of teachers and learning environment and materials.[140] For a positive contribution of education, both the content and the methods are required to be appropriate to the context, to avoid biases positions and to encourage conflict sensitive competences.[141] Hence, peace education should always appropriate the concept of conflict sensitive education.

Peace education for conflict transformation intends, therefore, to provide spaces for encounter where people can reflect and learn from their own and other's experiences.

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[137] Jäger, 2014, pp. 11-12.
[138] idem p. 14-17.
[139] Inter-Agency Network for Education in Emergencies, 2013, p. 13.
[140] idem p. 12.
[141] idem pp. 29 and 35.

By doing so, people feel empowered to become part of the conflict transformation when they see the change is also in their hands. Focusing on local and regional leaderships from Lederach's tracks 1 and 2, peace education programmes are able to create a multiplier effect. That assumption considers that people will apply the new knowledge, skills and attitudes in their daily relationships and that they will act as role models in their work and in their interaction in the community. Impacts in the top leadership still depend on their political will, although grassroots movements are able to bring about significant changes to the lives of those around.

More specifically, the development of peace education in intractable conflicts is particularly challenging and relevant due to the fact that in those contexts there is a culture around the conflict where every side imprints their own feelings and perceptions. Behaviours are shaped by the repertoire of each side which are disseminated by all forms of communication and interaction in the society, including the family and the schools. Changing that spectrum requires a long process of reconciliation where genuine peace can be build up and become a ground for new relationships and interactions. Equally, there needs to be an understanding that the conflict is not about winners and losers but about a collective effort to overcome it.[142] Furthermore, Salomon and Cairns believe that peace education complements socio-political aspects of the work for peace and conflict transformation and resolution by adding emotional and psychological aspects that become the core of change of most peace education programmes.[143] Particularly, Harris complements, in the case of intractable conflicts, change may only be achieved by "touching people's hearts".[144]

Peace education as one step

Naturally, peace education does not hold all the solutions to a situation of protracted conflicts. It is a step, a possible approach that can bring important and positive impacts to the process of transforming conflicts. However, one cannot leave aside aspects that are beyond the reach of peace education directly, in conflict and post conflict scenarios,

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[142] Bar-Tal et al., 2010, pp. 21-23 and 31.
[143] Salomon and Cairns, 2010, p. 2.
[144] Harris, 2010, p. 16.

such as policy and institutional reforms or transitional justice processes.[145] Forasmuch as peace education purposes are concerned, political impacts are a consequence not it's primarily goal.[146] With this in mind, the embedded values shared in peace education processes hope to indirectly influence decision-making that are pro non-violence and for the promotion of peace.

Bar-Tal, Rosen and Nets-Zehngut recognise that although peace education is not the leading action for peace processes it is indubitable an important engine for the transformation of a culture rooted in values, behaviours and beliefs that inflame the conflict. They believe that through education for peace is possible to change this scenario and promote structural modifications that contribute to relations of lasting peace.[147] Wintersteiner's perspective complements that vision. He agrees that peace education cannot take the place of political changes for peace. Nonetheless, he believes it has a relevant role in the effort for a culture of peace by emphasising the power of contribution of each individual "for a soft and slow but sustainable change of the society".[148]

1.4. Limitations and challenges

One should be aware of possible limitations and challenges faced by the peace education approaches to mitigate them in the possible extent or to encourage complementary actions to be taken by other approaches. To start with, peace education requires a minimally open environment from the learners' side especially in regions of protractible conflicts. Participants must agree to be part of the process as well as they should, by their own will, interact, contribute with their insights and be open to accept changes. People do not always engage in the process, but there can be no imposition or obligation to participate since that, in itself, is a form of violence.[149]

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[145] Wintersteiner, 2010, p. 56.
[146] Salomon and Cairns, 2010, pp. 2-3.
[147] Bar-Tal et al., 2010, pp. 35-36.
[148] Wintersteiner, 2010, p. 56.
[149] Galtung, 1990, p. 291.

Another argument says that the number of people that are able to participate and be integrated in peace education programmes is small.[150] In fact, non-formal approaches might act in small steps but, in any event, it surely proposes to inspire learners so that they themselves become multipliers for peace in all levels of their activities and interaction spaces.[151] That leads to say that peace education creates a safe environment for the learning experiences where people are inclined to work together and to accept possible changes. The outside space might not reflect the same environment which is still a challenge for learners not to become demotivated or threatened afterwards.[152]

Admittedly, one of the challenges of peace education is certainly to overcome the rooted pre concepts of the other party of the conflict scenarios and also the idealistic view of "world peace".[153] A culture of peace should not be seen as unreachable, despite the number of barriers that come on the way. Perkins reasonably affirms that "peace education only makes sense when peace makes sense as a way of relating to others."[154] He believes that in some circumstances, as the Nazism time in Germany, society just seems unlikely to project the idea of peace and conflicts become inevitable. That is essential for the understanding that coming to peace agreements are not a guarantee for peace unless there is a strong support from the norms, actions and decisions and, even more, of all levels of the society, especially in the top level decision-making.

Other challenges are to fundamentally promote a relation between theory and practice of peace and conflict studies and to effectively measure the learning outcomes. The impacts of peace education learning processes might not be visible or possible to measure immediately.[155] Moreover, they generally are manifested in attitudes, decisions and paths traced by the learners in their daily life in the long term. Therefore, it is a challenge to evidence concrete results and connect them back to the key aspects of the education process that influenced them in the first place.

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[150] Jäger, 2014, p. 13.
[151] Harris, 2003, p.18.
[152] Wehrenfenning et al., 2015, pp. 187-188.
[153] Harris, 2002, p. 19.
[154] Perkins, 2002, p. 39.
[155] Williams, 2015, p. 10.

1.5. Conclusion

This chapter proposed to answer the first part of the research question disclosing the purposes of peace education and linking to how it contributes to conflict transformation. Under a wider perspective, it was seen that the global movements to establish a culture of peace reinforces the role of a transformative education towards a more just and peaceful society. In this manner, a comprehensive peace education places the individuals in the centre of transformation.[156] Although its programmes take different forms of approaches and methods, it is possible to draw some core elements from peace education. These core aspects are that peace education is a long-term learning process that proposes to develop knowledge, skills, attitudes and values that empower and to inspire individuals to take actions that enhance non-violence approaches to conflicts.

Following a broad understanding of culture of peace, the terms conflict and violence need are comprehended in their wider forms. Galtung's categorization of direct, structural and cultural violence provides clarification to properly address the root causes of a conflict in an exhaustive conflict analysis. They are necessary to interventions for conflict transformation aiming not only to tackle the fundamental sources of violence but also to promote constructive changes in relationships, behaviours and structures in protracted conflicts. The way peace education contributes to this path is acting as facilitator by engaging individuals in the process for transforming the conflict. Furthermore, it creates safe spaces for encounter which enables learners to reflect upon their roles in the conflict and to develop awareness towards the others. Indeed, it brings important emotional and psychological aspects relevant to address shaken relationships which are needed to overcome and transform conflict. This is reflected, for instance, in the processes of reconciliation, dialogue and exchange of experiences that are particularly pertinent. By this means, peace education prepares learners to become inspired and enabled with tools to undertake their role in the work for peace.

Peace education is seen as one step in the path of conflict transformation. Its purposes are linked to the transformation of the individuals who engage in necessary changes in

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[156] Reardon, 1988, pp. 35-37.

the relationships and norms to reverse the conflict to a positive non-violent scenario. On contrast, peace education is not able to directly change political spheres, policies and institutional required for a structural reform. In this way, the reach of peace education programmes may be limited, which only reinforces the need to integrate or collaborate with other disciplines initiatives and approaches, such as human rights and democracy. These two, in particular, are explored in the next chapter. Altogether, peace education acts in small steps. As the choice for peace is always in the hands of each individual, peace education aims to leave important footprints and rooted memories that are able to guide individuals' choice for peace.

CHAPTER 2 | DO: PEACE EDUCATION, HUMAN RIGHTS AND DEMOCRACY

The *plan* phase provided the necessary elements to build the foundation of peace education and how it connects to conflict transformation. This second phase is the *do,* filling the pathway to conflict transformation, that is, the means by which the goals should be achieved. It is understood that human rights and democracy are core principles that should permeate a culture that stands for non-violence and ultimately ensures the respect for people's lives and dignity. Peace, human rights, democracy and education are words frequently seen together as mutual contributors and supporters of one another's ideals. Thus, this chapter aims to trace the connection of these words searching for ways they can strengthen the conflict transformation process needed to build a culture of peace.

The first section brings human rights to the centre of conflict analysis and transformation, as they may conceivably trigger or affect the conflict. Alternatively, it provides that they can be part of a pathway to the end of violence. The second section explores methods of human rights education to comprehend the interception points with peace education. It further analyses both approaches in the light of conflict transformation. The final section deals with the relationship between democratic principles and peace education in view of the fact that the core understandings of democratic participation, inclusion and equality meet with the approaches of peace education.

2.1. Human rights as a start, means and end in conflict transformation

"Protecting human rights is generally essential for making peace, and making peace is crucial for protecting human rights"[157]. Gomes-Mugumya's reflection intends to draw attention to the importance of human rights in the construction of peace and to the strengthening factors brought by its integration with conflict transformations. Human

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[157] Gomes-Mugumya, 2010, p. 76.

rights constitute the essence of respect for others, the guarantee of human dignity and the path to overcome violence and enhance justice and peace.

An extended and rich dialogue discussed the relation between human rights and conflict resolution and transformation, pointing out that usually they are conducted in separate fronts but realising that they have much to gain from one another's perspective.[158] The integration of the two terms gives light to the influences of violations of human rights in conflicts and their identification as source for conflict analysis. It also highlights the importance of building the notion of human rights in conflict transformation process to seek the protection from human rights violation and to strengthen its pillars to support the process towards non-violence, peace and justice.

Peace with justice

Usually, human rights are said to be more focused on achieving justice while conflict prevention seeks for peace. Yet recently the idea that these focuses are complementary has been growing. The notion of peace *with* justice traces the parallel that the absence of justice is frequently a start of threats to peace.[159] That reinforces Gomes-Mugumya's statement that introduces this subchapter. Even so, he reminds that while a rights-approach tends to pursue accountability to provide justice, others prefer not to dig into the past, afraid that new conflicts may return to threaten peace. He affirms that the past must be addressed finding a balance between human rights and conflict approaches.[160] In short, peace and justice should be taken as complementary not conflicting terms.

Violations and abuses of human rights in conflicts

"A conflict is always too costly from a human rights perspective".[161] The violations of human rights by states or abuses from non-state actors, aggravated by the failure of the State to protect the population from those abuses, are frequently source of violence and hostilities in conflicts.[162] That is the case, for example, of disparities seen in the lack of

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[158] Schmelzle and Dudouet, 2010, pp. 5-6.
[159] Parlevliet, 2010a, pp. 17-18.
[160] Gomes-Mugumya, 2010, pp. 77-78.
[161] Langholtz (ed.), 2012, p. 27.
[162] Parlevliet, 2010a, pp. 17-18.

provision of people's basic needs, the discrimination of a particular group, the restriction of their access to public services and the disputes of ethnical and political bases (aspects closely connected to the notion of structural violence). Those inequalities can foster the dissatisfaction of groups who eventually might organize themselves and claim for their rights with violent acts.[163] Bell emphasises that, in fact, that severe human rights abuses and human threats constitute the core of intra-states conflicts.[164]

On that account, Parlevliet uses the metaphor of the iceberg to explain human rights both as triggers and responses of conflicts. For her, the top of the iceberg represents the visible violations of human rights as the manifestations of violent conflicts, which includes acts of direct violence for example. The bottom represents the denials of human rights as causes of the conflict closely connected with structural dimensions. With that metaphor, she demonstrates deeper and hidden causes of conflicts that are intrinsic to policies and behaviours of institutions or the society, for example, exclusions, non-participation and unequal access to resources or opportunities.[165] Therefore, in the effort to understand violence patterns and its causes it is essential to be aware of human rights violations that are both symptoms and causes of a conflict. Identifying those triggers becomes important in order to tackle the root causes and to build solutions designed to respond to specific violations and prevent them from reoccurring.[166] Parlevliet's interpretation of the iceberg is seen below:[167]

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[163] Langholtz (ed.), 2012, p. 23.
[164] Bell, 2013, p. 249.
[165] Parlevliet, 2010a, p. 18.
[166] Bell, 2013, pp. 252-253.
[167] Parlevliet, Michelle. (2009). Icebergs and the Impossible: Human Rights and Conflict Resolution in Post Settlement Peacebuilding. In: Eileen Babbitt and Ellen Lutz, (eds.), Human Rights and Conflict Resolution in Context. Syracuse, NY: Syracuse University Press, pp. 248-288 cited in: Parlevliet, 2010a, p. 19.
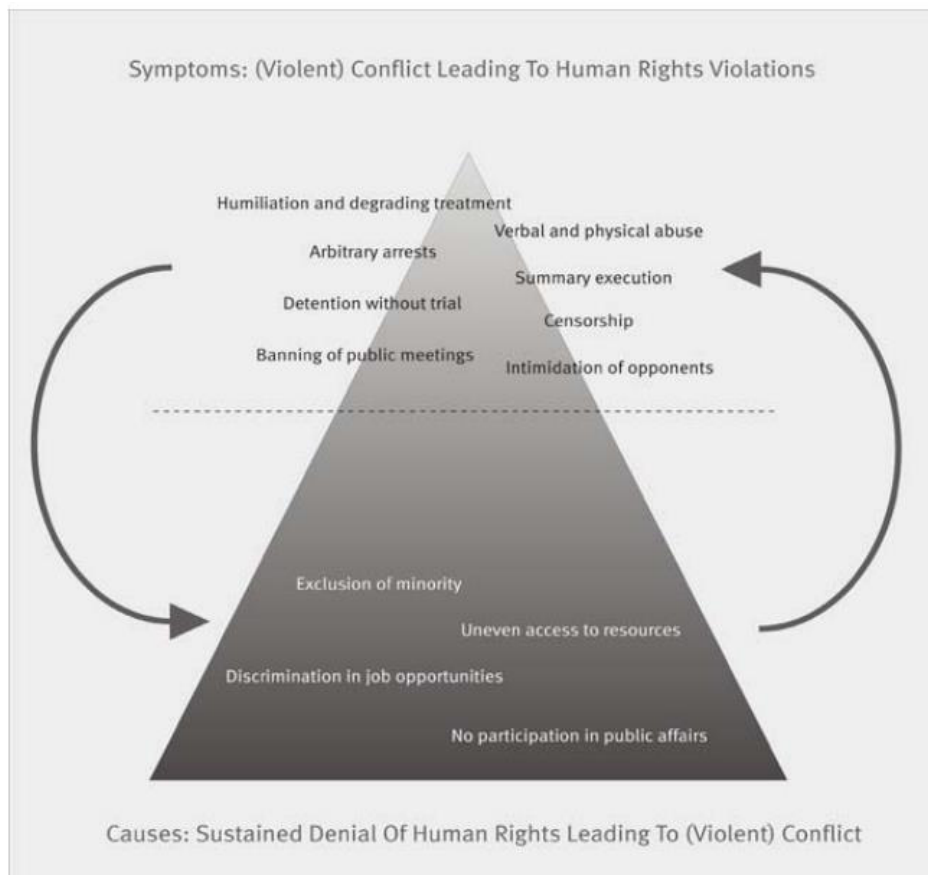
Figure 2. Parlelvliet's iceberg

A comprehensive approach

In the face of a conflict, it is urgent to contain human rights violations and violence in the short term. Nevertheless, only a comprehensive approach to the conflict, intrinsic to the term transformation, may lead to sustainable peace and justice. Not only to change the perspective in the duration of the conflict but also to influence the rule and norms for peaceful times. The Nobel Peace Prize winner, Leymah Gbowee, affirmed at the congress Women for Peace that conflicts reflect the behaviours accepted and the practices adopted in times of peace. If certain behaviour is not condemned in peaceful times, it will be reproduced in times of conflict as part of recognised practice. She says for instance, that certain countries do not consider forced sex between husband and wife

42

as a crime.[168] On that matter, a set of legal framework of human rights is highly relevant not only to change the face of the conflict but also to set out standards that should be fostered at any time.

Additionally, Parlevliet argues that a human rights framework has to be complemented by structural aspects, interactions within the society and processes that are able to address values and principles of human rights. The first reflects aspects of power and resources present in structures and institutions that should be adequate and perceived as contributors of a conflict transformation. The second reveals the importance of constructive relationships between the state and citizens and among them. Finally, a process-approach brings attention to the means as well as to the outcomes.[169]

For Babbitt, that integrated approach enhances the contributions of human rights to conflict transformation. However, she acknowledges that the conflict transformation approaches should incorporate the strengths usually set by the human rights approach of involving, educating and empowering civil society to promote changes.[170] That is notably relevant not only to raise awareness of people for their rights but also to incorporate their views and provide context-based responses.

Integration in practice

Essentially, integrating human rights wordings in peace agreements is not a guarantee that rights-based morals, principles and values become a reality in practice.[171] Human rights are not only about legal but also about moral standards that should permeate the process of conflict transformation providing a reference line to sustainable peace.[172] They also bring a collective dimension to the society, by the concern of one individual towards the other and by the mutual respect that stands behind the protection and respect for human rights.[173] It implies a cyclical and reciprocal interaction of rights and duties of the State and individuals. It goes without saying that economic, social and

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[168] Women for Peace, Congress Graz, 03 June 2016.
[169] Parlevliet, 2010a, pp. 22-24.
[170] Babbitt, 2010, p. 68.
[171] Nderitu, 2010, p. 61.
[172] idem p. 57.
[173] Langholtz (ed.), 2012, p. 61.

cultural aspects, especially, have this characteristic that transcends the individual and relies on structural aspects. As such, the collective dimension of human rights reinforces an affirmative relationship between State and between individuals.[174]

Human rights have also become an integral part of UN peace operations.[175] Notably they started integrating a set of actions for peace agreements and post-conflict reconstructions as the establishment of truth commissions or accountability and prosecutions mechanisms on all levels.[176] They belong to different paths of strategies, albeit not conflicting with the conflict transformation approach. As a component of conflict transformation, human rights may largely enhance its development. For instance, the reconciliation process is seen as a component of conflict transformation that enhances the non-judicial mechanisms of transitional justice which is strongly connected to human rights, justice and the rule of law.[177] Yet, although it may be difficult to build peace involving all sides of the society, that is an essential element of the peace processes.[178] Undoubtedly, accountability should not be overlooked in any form. Nonetheless, long-standing peace can only be achieved if it is part of an integral transformation of the society and, for that reason, all people should be involved.

2.2. Peace education or human rights education?

As seen in the previous section, human rights are strongly connected to the notions of peace, justice and conflict transformation. Therefore, this section addresses the approaches of human rights education in order to understand whether there are intersections, collaborations, distinctions and contradictions with peace education purposes.

Human rights education, likewise peace education, is build up on the development of knowledge and skills that should shape attitudes and translate into actions. Its main core settles naturally on the Universal Declaration of Human Rights, its subsequent

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[174] Parlevliet, 2010a, pp. 22-23.
[175] Langholtz (ed.), 2012, p. 39.
[176] idem pp. 252-253.
[177] Parlevliet, 2010a, pp. 39-40.
[178] Langholtz (ed.), 2012, p. 247.

44

international, regional and local developments and systems. It aims to provide the understanding of human rights principles and the importance of its integration in daily life seeing that one can only claim for their rights and respect the rights of others if they know about what they are. In addition, it also embraces comprehensive educational approaches that require active participation of the learners and trainers, adequate methods and content and suitable organisational framework. They should be adapted to the context, background and needs of the participants.[179]

The role of human rights education was enlarged by the UN declaration of the years 1995-2004 as the Decade for Human Rights Education.[180] By the end of that decade, the General Assembly further adopted a World Programme for Human Rights Education to be developed from 2005 onwards aiming to continue pursuing human rights education as a long-term lifelong process.[181] In that occasion it was declared that human rights education:

> "[…] contributes significantly to promoting equality, preventing conflict and human rights violations and enhancing participation and democratic processes, with a view to developing societies in which all human beings are valued and respected, without discrimination or distinction of any kind […]".[182]

It is also noted that the programme mentioned above is meant to be implemented in phases. In the present moment, three phases were already deployed, being the first concern about human rights education in primary and secondary school, the second about higher education and training for key actors and the third about strengthening of the first two and expanding it to media professionals and journalists.[183] The importance of introducing human rights to day to day life in the direction of becoming a practice among people is strong and relevant. However, the given approaches of the UN and the subsequent actions demonstrate that human rights education has been mainly applied in formal educational systems aiming primarily the prevention of conflict and human

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[179] Benedek (ed.), 2012, pp. 484-487.
[180] UNGA RES 49/184, United Nations Decade for Human Rights Education, 23 December 1994.
[181] UNGA RES/59/113, World Programme for Human Rights Education, 17 February 2005.
[182] idem para. 6.
[183] OHCHR (website), n.d., World Programme for Human Rights Education (2005-ongoing).

rights violations. Under those circumstances, there is a limited association of human rights education approach directly with the transformation of conflicts settings.

On the other hand, Bar-Tal, Rosen and Nets-Zehngut identify that in conflict settings human rights education has an indirect role, contributing in two ways. First, it enables better analysis of the conflict since it facilitates identification of human rights violations, both as sources and manifestation of the conflict (drawing a parallel with Parlevliet's iceberg metaphor explored in section 2.1 of this thesis). Secondly, it awakens a sense of responsibility among individuals towards the other, including persons on the opposing side of the conflict.[184] This facilitates to the integration of the different sides of the conflict in its transformation as well as enhances the socialization experiences needed for the development of respect towards the others in peace education process.

Regarding the intersection between peace and human rights education, Harris has alluded that human rights is, in fact, one branch of peace education that puts forward issues of stereotyping and tensions between groups and proposes multicultural understanding.[185] Meanwhile, Reardon argues that peace education becomes far more extensive when integrated to human rights providing that its framework is able to translate issues in a more tangible way. They allow, for example, identifying direct, structural and cultural violence as violations of human rights and as hazard to justice and human dignity.[186] As a matter of fact, she later stated that human rights are on ethical core and integral part of peace education.[187]

In this particular topic, it is interesting to take into account one practical example of the United Nations Relief and Works Agency for Palestine Refugees in the Near East, specialized in education for human rights, conflict resolution and tolerance. Their educational policy describes that expected knowledges, skills and attitudes as outcomes of the human rights learning process include understanding the occurrence of human

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[184] Bar-Tal et al., 2010, pp. 30-31.
[185] Harris, 2004, p. 11.
[186] Reardon, 1997, pp. 22-23.
[187] Reardon, 2010, p. 47.

rights violations, developing tolerance towards the other, resolving interpersonal conflicts using human rights framework and engaging in active leadership and participation.[188] In their context of activities, those are valuable competences. Nonetheless, their programme appears to be mainly associated to human rights framework, not driven to the complete analysis of the conflict, to understand its root causes and to overcome the conflict sustainably.

In view of this analysis, it can be argued that a rights-based education in conflict is one way to frame the problematic and propose responses to violence. Nonetheless, that does not necessarily confine the teaching of human rights *per se* as a response to the conflict but mainly implies the integration of the human rights principles as part of the pathway for peace.[189]. One may possibly infer that peace education approaches have a clear connection to the intention to address root causes of conflicts and to long-term non-violent responses. Even so, it may be argued that for a sustainable culture of peace and justice, peace education should be closely connected with human rights framework. That implicates that its principles should be integrated in the peace education learning process not only for individuals to be aware of their rights but also to create a just environment where rights are respected and enjoyed. Recalling the statement from the Global Campaign for Education for Peace, it is affirmed that knowing and living by international standards of human rights is basis for the achievement of a cultural peace.[190] Therefore, a comprehensive contribution to conflict transformation is made by closely engaging peace education *and* human rights education principles.[191]

2.3. Peace education and democracy

The concept of democracy suggests the idea of power that is given to the people.[192] Albeit the fully denotations from the term democracy are vast, it is brought to the light of peace education to discuss some of its pertinent aspects. Inclusion and participation

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[188] United Nations Relief and Works Agency for Palestine Refugees in the Near East, 2012, pp. 10-11.
[189] Reardon, 1997, p. 21.
[190] UNGA 54/98, Annex: The Hague Agenda for Peace and Justice for the Twenty-first Century, 20 May 1999, p. 6.
[191] Reardon, 2010, p. 47.
[192] Benedek (ed.), 2012, p. 410; Wintersteiner et al., 2015, p. 14.

for example, are relevant to the individuals' transformation process in the search for building a culture of peace. In terms of principles, although the UN identifies that democracy was not explicitly mentioned in its initial core instruments, nowadays they recognise that it has become integral part of their core values. For them "democracy, and democratic governance in particular, means that people's human rights and fundamental freedoms are respected, promoted and fulfilled, allowing them to live with dignity".[193]

As a general overview, democracy, as a political system, is based on the principle that a state's norms and institutions are organised in such a way that limit or control the use of force as they provide means for the egalitarian and effective participation of citizens to take place non-violently.[194] Besides, Schwarzmantel affirms that democratic citizens refrain from using violence as it diminishes people by sub estimating their capacity and will to use rational arguments.[195] Democratic means ideally allow issues to come to light developing a dialogue approach to address them relying on the strength of inclusive institutions to refrain from violent confrontations.[196] As it has being noted, there seems to be a "link between undemocratic structures and human rights violations".[197] In this way, the set of framework that enhances a participatory process and democratic dialogues is the basis of a comprehensive approach for human rights and conflict transformation addressed in the previous section.

On the individuals' level, democracy reveals in link with civic education which is closely connected to peace education for providing "democratic values, such as equality, freedom, tolerance and dealing with diversity"[198]. It also sets out competences for individuals to learn and practice active participation.[199] Spajić Vrkaš and Žagar connect civic education to peace in the sense of "the promotion and development of

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[193] United Nations (website), n.d., Democracy and the United Nations.
[194] Schwarzmantel, 2012, p. 3.
[195] idem p. 7.
[196] idem pp. 14-15.
[197] Benedek (ed.), 2012, p. 408.
[198] Wintersteiner et al., 2015, p. 25.
[199] idem p. 25.

48

peace ways and patterns of life, coexistence and cooperation at all levels".[200] Moreover, it is relevant to note that the individuals are only able to practice responsible participation if they are educated about the roles of institutions, about their own rights and duties and about the meaning of democratic mechanisms.[201]

Notably, these values, competences and paths of democracy are of great assessment for the process of conflict transformation that entails individuals with the possibility to take part in changing the conflict. At the same time, taken into account that civic and peace education share common grounds their approaches can be enhanced by contributing to one another. One example of that integrated approach can be inferred by the UNESCO Framework that connects the education of peace, human rights and democracy. They stand that those three approaches should be integrated in a "curricula of knowledge, values and skills relating to peace, human rights, justice, the practice of democracy, professional ethics, civic commitment and social responsibility".[202] Furthermore, Harris reminds that a democratic and inclusive space for peace education learning allows different point of views to be shared, heard and respected.

In summary, democracy can be developed as a subsidising precondition to arrive at a stage of non-violence and contribute to peace education ground. The democratic principles and values of equality, participation and inclusion are well set as indispensable to engage individuals in the path for conflict transformation where non-discrimination, respect and justice prevail. Most certainly, this democracy framework is also in the core of human rights,[203] explored in the light of conflict transformation and peace education in the previous sections.

2.4. Conclusion

This chapter proposed to mark human rights and democracy as core values into the path towards conflict transformation searching for ways it could be enhanced by them. What was found is that peace education embraces human rights and democratic principles that

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[200] Spajić Vrkaš and Žagar, 2012, p. 404.
[201] Benedek (ed.), 2012, p. 408.
[202] UNESCO, 1995, p. 13 para. 31.
[203] Benedek (ed.), 2012, p. 407.

lift the empowerment and involvement of individuals in the conflict transformation process. Furthermore, conceptions of peace, human rights and democracy are complementary and eventually enrich the development of peace education and conflict transformation. For one thing, human rights are recognised as both trigger and manifestation of violence, and, as a consequence, they are essential to analyse the conflicts, to expose problems connect to them and to identify their root causes. Hence, a rights-based perspective comes as vital to peace education aims to de-legitimize violence as a mean to conflicts.[204]

Above all, a human rights framework provides the ground for the individual's rights and dignity as well as brings a collective notion of care, respect and awareness towards the other. Even more, human rights expands the identification of causal issues which may exacerbate violence in conflict settings at the same time it addresses conflict transformation in a comprehensive and sustained manner. Their relation is increased by notion of peace *with* justice bringing human rights close the path to overcome violence in conflicts. Additionally, that grants valuable elements to the learning pathway of peace education that should embrace the human rights to increase its contribution to conflict transformation processes. Democracy, ultimately, strengthens this line devoting attention to the importance of participation, inclusiveness and equality. Altogether, peace education approaches ought to integrate human rights and democratic principles both as content and practice in the educational process for the purpose of elucidating the path for long lasting peace.

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[204] Reardon, 2010, p. 49.

CHAPTER 3 | CHECK: EVALUATION AND SUSTAINABILITY OF PEACE EDUCATION

"I hear and I forget. I see and I remember. I do and I understand".

Confucius

The third chapter arrives at a crucial point to understand the extension and effectiveness of peace education contributions to conflict transformation. It also serves to the general issue of having adequate tools and practices to measure to peace education learning outcomes. Hence, this *check* stage outlines practical methods for peace education evaluation, seeking to identify specific and tangible contributions for long-term results, rendered to its aims under the umbrella of a culture of peace. To begin with, the theory of change is introduced as an emerging approach in the work of peace education and peacebuilding initiatives. It sets out a model to strengthen the planning and to provide better support for the evaluation. Following, methods of evaluation are analysed proposing to assess changes in individuals' knowledge, skills and attitudes. They also bring to light the challenge of measuring intrinsic values which are wished-for peace education programmes. This identified gap leads to the proposal made by this research to integrate the emotional sphere. It is hoped that this addition will strengthen the evaluation of the outcomes. As a final point, the third section of the chapter addresses the issue of long-term impacts, presenting strategies that may increase the effectiveness of peace education programmes and lead to substantial and sustainable results in the path of conflict transformation.

3.1. Theory of change: plan versus results

In the work of NGOs and community practices, the notion of a theory of change approach has grown as a way to understand both the how plan and shape a proposed change and how to recollect the actions developed to outspread the evaluation process.[205] It does so by projecting the correlation of cause and effect, that is, it improves the connection of the plan with the outcome. In an additional explanation,

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[205] Shapiro, 2005; James, 2001, pp. 7-9.

theory of change could be generally understood by the "if-then" relation: "We believe that by doing X (action) it will achieve Y (progress towards peace)".[206] It is through the theory of change that the assumption of the project becomes clear, helping to outline a logical sequence of the actions to be implemented. At the same time, it elucidates the expected outcome of each phase of the programme which favour the identification and measurement of the accomplishments.[207]

Shapiro has framed the theory of change according to intervention programmes in conflict settings. She identifies that each intervention suggests a different level of starting point for promoting changes: the individual, the intergroup relationships or the structures and systems. These separations are not exclusive or contradictory, but rather they provide a practical clarification to the contributions of each approach. She explains that interventions that start from the individuals' level focus on cognitive based insights and knowledge learning, on emotional changes provoked by the control or by the expression of emotions or on behaviours that promote changes during the learning experience. Whereas changes beginning from intergroup relationships level emphasise coalitions, cooperation work enlarged by encounters, sharing of stories and reconciliation processes. Change strategies starting on structural aspects vary in the levels and in the extent of the approach when tackling system reforms, power relations and people involved. [208] Following the line of the present thesis, a bottom-up approach provides a focus on individual changes that build up on relational and structural changes. Specifically, the behaviour approach is accentuated in the third section of this chapter when examining the learning by doing approach,[209] owing that "experience …provides the best source of knowledge and practice"[210] and meets with the transformative aims of peace education expressed earlier in this work.

In the view of measurement of outcomes, theories of change support peace education processes offering a structure to monitor the evolution of the concepts on the course of

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[206] CARE International UK, 2012, p. 3.
[207] idem p. 3.
[208] Shapiro, 2005.
[209] idem.
[210] Zaragoza, 2015, p. xii.

the intervention. In Ashton's words, the use of theory of change for peace education programmes "fully document[s] the connections among program expectations, implementation, and results achieved".[211] Ashton conducted a survey with peace education programmes led by Ministries of Education and UNICEF in four regions to identify theories of change and its contributions to the learning process. From this research she understands that designing a theory of change in the planning phase of a project ensures an evaluation throughout the programme implementation rather than leaving it to be recollected in the end.[212] As a conclusion, she sees that theories of change provide realistic and quantifiable goals and objectives and that they should be largely applied in peace education programmes.[213]

Meanwhile, a study conducted by CARE International UK on peacebuilding programmes identified that, in practice, the verification step of the theory of change can be challenging. This means to collect evidence for the expected results – the "then" part. They recognise that a theory-based evaluation looks into the change process but needs to be enhanced by other evaluation methods to have a greater clarification of the outcomes.[214] Hence, this thesis takes into account the theory of change as a proposal to improve the connection between planned actions and results to be achieved in peace education programmes and to add-on existing evaluation processes. This may shed light on the effectiveness and the contributions of peace education programmes. Accordingly, the next section investigates methods of monitoring and evaluation that possibly contributes to better identifying results and learning outcomes.

3.2. Peace education monitoring and evaluation

Much of the work in peace education dedicates greater attention to defining its purpose and outlining its goals. However, the monitoring and evaluation phases to confront whether the aims were achieved often gains secondary role. The evaluation of learning outcomes of peace education programmes is essential both to measure the effectiveness

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[211] Ashton, 2007, p. 43.
[212] idem p. 50.
[213] idem p. 51.
[214] CARE International UK, 2012, p. 9.

of the methods and approaches applied and also to reinforce their contribution to the purposes set.[215]

Williams has argued about the need for peace education evaluation to be committed to its evaluability. He clarifies that peace education programmes must have goals and objectives that are plausible, clearly defined and correspondent to the aimed impacts.[216] Goals as broad as setting peace in the world may be discouraging as it becomes unlikely to be achieved by one initiative. Likewise, assess peace education by a broad assumption such as that one could lead to an unfair generalisation of inefficiency of peace education. It is relevant to remind that programmes should attain to its specific capacities and to its appropriate goals. At the same time, their effectiveness should be judged by their delimited purposes connected to the individuals and their learning outcomes, not to the direct relation to the decrease of violence or to the cease of a conflict.[217] Lazarus complements that in conflict-affected settings the question of the long-term contribution of peace education is accentuated. Therefore, it demands an evaluation that is able to measure tangible results directed to enduring impacts.[218]

3.2.1. Methodologies of monitoring and evaluating

An evaluation might have both formative and summative purpose. The formative valuates the delivery process of peace education whereas the summative assess the outcomes. Therefore, the evaluation of peace education programmes, on one hand, serves to provide important input for the methods and approaches chosen for the development of the learning. On the other hand, it aims to assess whether and in which degree the learning outcomes meet with the proposed goals.[219] Further, more pragmatically, by evaluating its programmes, an organisation is entitled to provide results to donors and funders and, therefore, sustain their advance.[220] As it has been mentioned, is relevant to acknowledge that the evaluation is developed around the

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[215] Ashton, 2007, pp. 41-42.
[216] Williams, 2015, p. 9.
[217] Harris, 2003, p. 4; Wehrenfenning et al., 2015, p. 189.
[218] Lazarus, 2015, p. 164.
[219] Harris, 2003, pp. 13-14.
[220] CARE International UK, 2012, p. 10; CISV International, n.d., p. 8.

individuals exposed to the peace education initiatives. In Harris words, "the effectiveness of peace education cannot be judged by whether it brings peace to the world, but rather by the effect it has upon students' thought patterns, attitudes, behaviors, values, and knowledge stock".[221]

Fountain elucidates some of the methods for evaluating peace education programmes. Evaluations may be conducted in the form of questionnaires or surveys, indirect interviews or group debriefings, though observation - specially focused on the changing of behaviours -, in analysing schools records – if applicable – or in induced experiments.[222] To better serve its purpose, all forms of evaluation should be anticipated in the planning phase. Likewise, the corresponding expected outcomes for each goal of the programme should also be planned in advance.[223] In this sense, the theory of change can be an added value.[224] Mostly, the evaluation is an ongoing process that should guide all phases of the education process and not be confined at the end of it. As a monitoring tool it serves as a regular input for necessary adjustments to the course of activities.[225]

Following the framework of this thesis to assess the contributions of peace educations, especially direct to conflict interventions, focus is given to the summative evaluation, that is, to the outcome of learning. The driver of a transformative education is that learners develop certain knowledges and skills that guide attitudes (hereinafter ASK)[226] and values of individual so that they contribute to conflict and social transformation. Therefore, to evaluate the impacts and outcomes of peace education programme it becomes essential to identify those ASK in correlation to the goals proposed. Furthermore, attention should be given to measuring the indication of the values developed.

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[221] Harris, 2003, p. 1.
[222] Fountain, 1999, pp. 33-34.
[223] idem p. 37.
[224] Ashton, 2007, p. 49.
[225] Fountain, 1999, p. 37; CISV International, n.d., p. 5.
[226] CISV International, 2011, p.16.

Recalling the definition of learning outcome, it represents what participants are able to achieve with what they got to know and understand in the learning process.[227] Additionally, Storrs indicates that outcomes, usually measured in the long term, "tack the benefits (hopefully) and more accurately the impacts".[228]

3.2.2. Measuring outcomes: indicators and evidences

Indicators are tools used to measure expected outcomes. They provide a common language to translate the goals, to reduce uncertainties around the performance and to offer measures for improvements.[229] The information they represent can be of quantitative or qualitative nature. Quantitative data is produced in numerical form which usually requires a larger sample. For its character, it can be codified to become source for statistics investigations. Therefore, quantitative information is commonly appropriate to draw a general overview of the process. Qualitative sources, on the other hand, join more detailed information, which implies using smaller or individual samples. Albeit this source is limited in outlining generalisations, it provides important insights to interpret the facts and perceptions of the learners. To enhance the analysis of the process, the two approaches can be combined to compose different aspects of one programme or to provide data to compare similar programmes developed at different settings.[230] This thesis emphasises the qualitative method that is source of the case study presented in the next chapter.

In her working paper for peace education in UNICEF, Fountain advances the analysis of the qualitative approach connecting indicators to the observation of behaviours of learners. They should be defined in the planning phase of a project so one knows beforehand what will be measured and how. Additionally, she states that "indicators are the specific, measurable behaviours that enable one to determine whether or not the outcomes of a programme have been successfully achieved".[231]

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[227] See page 16 of this thesis.
[228] Storrs, 2010, p. 12.
[229] Balanced Scorecard Institute (website), n.d., What is a Key Performance Indicator (KPI)?
[230] Watson, 2014, pp. 46-47.
[231] Fountain, 1999, p. 35.

As a representation of this approach in practice, this work examines the model proposed by CISV, an organisation "dedicated to educating and inspiring for peace through building inter-cultural friendship, cooperation and understanding".[232] Their evaluation format suggests a goal-based approach developed in a cycle of *plan, monitor, evaluate and adjust* [233]– equivalent to the PDCA cycle that outlines this thesis. The *plan* phase comprehends the establishment of specific goals that supports the definitions of the ways to achieve them.[234] The *monitoring* permeates the course of the programme to ensure whether it is following the objects. This support is provided by the design of indicators in linkage with the ASK. The framework used to facilitate the definition of those indicators is: attitude means participants are "willing to…"; skill as in "able to…"; and knowledge when participants "understand…".[235] This is exemplified in the evaluation form of one of their programmes, called Seminar camp.[236] One of the goals set in the form is to develop self and intercultural awareness. The indicators to measure that goal are:

- [Knowledge: understand…] "Gain awareness of alternative cultural and personal perspectives".
- [Attitude: willing to…] "Compare own perspectives with others".
- [Skills: able to…] "Reflect on the challenges to own views during the camp"[237]

The *evaluation* phase measures the achievement of the defined indicators making use of evidences. Those evidences are observed attitudes and behaviours as well as expressed knowledge and skills that indicate the impacts of learner's experience in the peace education process.[238] They can be expressed by, among others, one's participation, testimonials, storytelling, photographs, feedback and interviews. As the evaluation should be designed in the planning phase, also the evidences should be, in the possible

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[232] CISV (website), 2016a, About Us.
[233] CISV International, n.d., p. 8.
[234] idem p. 8.
[235] idem p. 10.
[236] CISV (website), 2016c, Seminar Camp.
[237] CISV (website), 2016b, Seminar Camp Programme Director's Planning and Evaluation Form (PDPEF) Package; See full evaluation form in annex A.
[238] CISV International, n.d., p. 11.

extent, anticipated.[239] Identifying those evidences might be a challenge given the subjective nature of the outcomes and the timeframe of the peace education programmes.[240] However, it is central to measure the outcomes both as a reflection of the contributions of the peace education process and as a confrontation to the goals settled. Lastly, the phase *adjust* phase should propose a time to reflect on the evidences collected and provide input for the improvement of the education programmes.[241]

As was previously stated, peace education aims also to develop a set of values that enhance the work for peace. Harris notices that "education, by influencing students' attitudes and ideas about peace, can help create in human consciousness values that will lead to a more peaceful future".[242] Yet, to assess if values of respect, tolerance, compassion, solidarity and equity,[243] for instance, have become integral part of the individual is challenging. In exchange, this thesis identifies that one is able to diagnose people's emotions in relation to the learning experience and to the others. As it was seen previously, Salomon and Cairns have emphasised that emotional and psychological aspects are foundations to influence changes, being particularly important for the peace education intentions towards conflicts transformation.[244] By this connection, values are associated to emotions representing feelings of belonging to a larger group. Thus, by developing awareness of the impacts of one's gestures and actions on others, one raise feelings such as empathy and fairness feeding their values towards the society. This assumption is confronted in practice in the case study of this thesis. Altogether, in reality, knowledge, skills, attitudes and emotions have points of intersection meaning that an outcome may be reflected, at the same time, in one or more of these elements. Their classification is a didactic division to strengthen the evaluation process.

To resume, Williams complements the topic of evaluation pointing out that its success depends on the participatory involvement. That embraces an integrated form of establishing, monitoring and measuring the goals and allows self-reflection of

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[239] CISV International, n.d., p. 12.
[240] CARE International UK, 2012, p. 9.
[241] CISV International, n.d., p. 13.
[242] Harris, 2003, p. 21.
[243] See page 10 of this thesis.
[244] Salomon and Cairns, 2010, p. 2; See also page 34 of this thesis.

participants. For him, it is fundamental that evaluated groups are empowered to cooperate in the learning process so that they are aware of the goals and impacts projected and that they are able to share the strategies to achieve and measure them.[245] In sum, the evaluation is also a "learning experience".[246]

As a final point, Lazarus diagnoses that most peace education programmes are concerned with the scope framed in the life time of the project. His interest about long-standing impacts of peace education programmes in intractable conflicts motivated him to conduct an extensive research with Israeli and Palestinian participants of the Seeds of Peace initiative.[247] He affirms that the immediate, short-term valuation of effects of peace education is indispensable. Nonetheless, one should not leave aside the care to maintain the inspiration alive for long-term impacts.[248]

3.3. Strategies for sustainable results

Acknowledging the challenge of assessing the continuous impacts of peace education, Harris uses the analogy that peace education sows seeds that may evolve to sustain the reduction of violence and to enhance the paths to peace.[249] Therefore, peace education programmes need strategies to make learning outcomes become sustainable, which means the impacts of the projects are not limited to the time they last, but permeate in the individuals' lives. This is a component of transformative education processes essential for the effective and reaching influence in the conflict transformation and needed for the construction of a culture of peace. These strategies are laid around the settings and around the methods used in peace education.

Participation: within and by the voice of civil society

One important strategic aspect of peace education is having participatory involvement of learners and of impacted community representatives in the process. Developing local ownership means engaging people in the reflection and in the construction of solutions

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[245] Williams, 2015, pp.13-14.
[246] CISV International, n.d., p. 5.
[247] Lazarus, 2015, pp. 163-164.
[248] idem p. 175.
[249] Harris, 2003, pp. 17-18.

to the conflict situation. It also ascends the feeling of fulfilment of people's roles in the civil society.[250] Garcia reinforces this idea affirming that the work of peace practitioners to transform situations of conflict should be based on putting people in the heart of the process, which means including those who have been through the violent processes of conflicts to be part of the change.[251] Bell complements that a community-based approach highlights the importance of integrating local perspectives to frame it to the local reality, instead of applying international pre-designed models.[252]

Peace education thereupon potentially encompasses people's participation both in its settings and in its methods. The former develops in two ways. One way is by allowing people to participate in the planning of peace education imprinting their own – conflict - experiences and necessities to the process. The other is by giving the voice and the focus to local actors also strengthening the role of civil society in conflict transformation.[253] In the methods, as seeing in previous sections, the participatory element is integrated in the democratic principles and is favourably supporter of an effective evaluation which lay down the pathway to consolidate and boost the outcomes of peace education.

Encounter: with one another

Concerning methods, Tursunova brings additional aspects through her research with graduate students of a Peace and Conflict Resolution programme that meet with important features of peace education learning process. She focuses on narrative methodology to assess the knowledge acquired by those students and the practical implications in their daily life. This method involves the development of self-awareness and critical thinking, relevant to the learning process. Further, she brings the meaning of rituals and symbolism in encounters affirming they lead to a reflection about the other and about cultural differences. For instance, activities as cooking rituals were used in

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[250] Maulden, 2013, p. 291.
[251] Garcia, 2006, p. 42.
[252] Bell, 2013, pp. 256-258.
[253] Paffenholz, 2013, p. 349.

the programme as a background to learn about similarities and differences which, according to Tursunova, united them in their diversity.[254]

Storytelling had also a role to rearrange knowledge and preconceptions by hearing another side of the story or another's experience. They provoked emotions that inspired and empowered others through their examples. Finally, the space created for group encounter allowed participants to establish dialogues and relationships of trust.[255] Via this group dynamics, students aroused to a sense of belonging and moved toward a "genuine expression and sincere building relationship that are vital for conflict transformation".[256] In this sense, transformative learning occurs in the exchange of experiences and emotions created by these spaces for learners to live together and experiment opportunities towards peace and conflict resolutions.[257] These aspects endure in people's minds by making knowledge something tangible and relatable with a lived memory.

Multiplier effect: inside out

As it has being argued, strategies of sustainable results are linked to the expectations of effects after the timeframe of the peace education programme. Thus, another manoeuvre to preserve the outcomes and foster continued results is to enable and empower learners to become multipliers. Scholars have explored this tactic through different approaches and names. At the same time, practitioners have shaped it into reality in various outlooks. Some of these views cover peace education in peaceful times, being in school system or being non-formal programmes. In that line, Reardon is a defender that peace education forms active citizens who grow into leaders that make impacts in the society.[258] In the role of peace educators, CISV follows Reardon's terminology and places as core idea to form "agents of change - locally and globally…[as] active global citizens".[259] Expressly, it means that learners acquire competences to promote changes

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[254] Tursunova, 2015, pp. 135-141.
[255] idem pp. 139-140.
[256] idem p. 142.
[257] idem p. 142-143.
[258] Reardon, 1998, p. 3.
[259] CISV International, 2011, p. 8.

through actions and decisions intrinsic to their everyday activities. In other words, the multiplier effect happens in learners' daily lives.

When it comes to conflict, the multiplier effect is a more emphasised and driven factor. Primarily for the fact that in those settings rather than an abstract idea of peace, individuals are concerned with concrete and practical tools to end violence and to bring about change to the conflict.[260] One supporter of this approach is Lederach as seen previously in section 1.3.3 of this thesis. He believes in the empowerment of local and regional leaders (track 1 and 2 of his pyramid) to act as multipliers reinforcing bottom-up changes of the conflict settings.[261]

With hindsight look, Lazarus came to a relevant conclusion after long years following Israeli and Palestinians graduates of Seed of Peace initiative. He confirmed that after their experiences students have, in a great number, engaged in peacebuilding activities, in dialogue and in peace education demonstrating that participants became inspired to follow further initiatives in their adult life to make contributions to the conflict transformation.[262] In a forward eye, Peace Counts on Tour, the project presented in the case study, places the effect identified by Lazarus in the core of the project. Their training programmes target individuals who act in sectors of education, media and peacebuilding aiming to inspire their work for peace and conflict to their role in the society.[263] This strategy was assessed and the results are outlined in the next chapter.

Experiential learning: learning by doing

 "People do learn from their experiences".[264] This is a phrase by David Kolb who has dedicated long years of work to exploring experiential as method that provides long-lasting solid foundational to learning.[265] In essence, this method culminates as strength to the strategies for widening the reach of peace education outcomes here analysed. Contemplating the foundations set by John Dewey, Jean Piaget and Kurt Lewin, among

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[260] Harris, 2003, p. 16.
[261] See page 34 of this thesis.
[262] Lazarus, 2015, pp. 175-176.
[263] Jäger et al., 2015, pp. 7-8.
[264] Kolb, 2015, p. 3.
[265] idem p. 3.

others, Kolb's proposal behind the experiential learning is emphasising the role of experiences in the learning process. Equally, this perspective underlines the link of learning to other activities in people's lives and offers the proper function of consciousness and subjective experiences.[266]

Kolb explains the experimental learning as a cycle of four different abilities, demonstrating the way the learning should be developed in a certain experience.[267] First, providing *concrete experience* people are required to have a directly actuation involving engagement with the moment and with the connected emotions and sensations of it. Notably, emotions were noted in the previous section as an aspect that deserves larger attention in peace education evaluation. The second comprehends the *reflective observation* when people should step back and think about what they have experienced from various angles. Followed, the *abstract conceptualization* abilities allow people to generalise their reflections integrating with their own and other's previous experiences. The fourth stage is the *active experimentation* where learners apply what they learned in concrete context projecting what their new experiences could bring to the context and what they could make differently. That drives to new decision making and problem solving.[268] This cycle provides what is called "learning by doing".[269] Accordingly, being a cycle, it brings back inputs facilitating the development of the learning.[270]
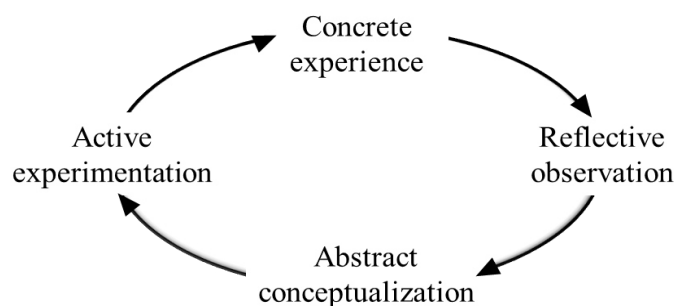

Figure 3 - Experiential learning cycle

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[266] Kolb, 2015, p. 31.
[267] Image adapted from: Kolb, 2015, p. 51.
[268] Kolb, 2015, pp. 42, 51, 346 and 347; See also CISV International, 2011, pp. 36-40.
[269] CISV International, 2011, p. 36.
[270] Kolb, 2015, p. 347.

Reinforcing Kolb's learning cycle Maulden suggests a loop model of learning with three levels of what learners decide to do with what they have experienced. The first, single-loop would be the decision of not doing any actions, maintaining the status-quo. The second, double-loop, provokes a reflection that leads to opening to news possibilities. And the third, the triple-loop generates changes by learners incorporating new values and practices in people's actions.[271] This thesis's author freely interpreters this model as following:

Figure 4 - Loop model of learning

Inputs from experiential learning are genuine and significant contributions to peace education. It is through experiences that people are able to project their feelings towards the others, reflect, understand and respects others' cultures and points of views and, at the same time, learn about themselves.[272] Hence, they are able to see the other as individuals, equal in rights and dignity, even if not agreeing with their point of view. That should change their attitudes towards a conflict when it arises. That is what influences a non-violent decision of individuals' parties in conflict.[273] Besides, learning through experience renders input to the scholars themselves and practitioners, teachers, non-formal educators, among others, which, in a cycle, promote developments to methods and approaches of pace education in practice.[274] Equally, experience has been prominently explored in previous sections of this thesis along with the role of socialization and learning from others. They are elements of reconciliation processes

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[271] Maulden, 2013, p. 293.
[272] Jäger, 2014, p. 12.
[273] Bar-Tal et al., 2010, pp. 30-31.
[274] Del Felice et al., 2015, p. xix.

and of efforts to overcome challenges of peace education in situations of intractable conflicts.[275]

To summarize, the strategies of peace education incorporate a participatory approach that is enhanced by promoted encounters. The outcomes of such settings and methods withstand through the multiplier effect. On this manner, participants are empowered, encouraged and prepared to take actions from beyond the boundaries of the peace education programme to their daily activities. As regarding conflict situations, those actions are aimed towards active engagement in conflict transformation process. Even more, there is an outstanding aspect of these strategies that deserves greater attention. All factors mentioned are rooted in the experiences provided by peace education spaces of learning, from the integration in the planning process to the living and sharing moments with others. For this reason, experiential learning cycle singularly turn out as catalyst to peace education outcomes. The belief is that the people learn from the actions and emotions they have experimented in the process. Those aspects resonate in people's minds enduring the experience throughout their lives.

3.4. Conclusion

The challenging objective of this chapter was to explore methods to better acknowledge peace education outcomes and, therefore, to be able answer to what degree they contribute to conflict transformation. As it has been revealed, the issue of evaluation and accreditation of its outcomes represents a gap both in academic literature and in the practice of peace education.[276] That is a relevant issue seeing that by conducting effective evaluations, it is possible to sustain whether peace education is achieving its purpose and adding value to the search for non-violent responses to conflicts. By measuring results one identifies progresses regarding individuals' forthcoming knowledge, skills and attitudes and, as suggested by this thesis, emotions that impact their decisions towards non-violence. Emotions are linked to feelings that reflect the experiences lived and they act in favour of making the learning consolidate in the memory of learners. Likewise, they have repercussions on their future decisions when,

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[275] See pages 31 and 34 of this thesis respectively.
[276] Zaragoza, 2015, pp. xi-xii; Del Felice et al., 2015, pp. xv-xvi.

for example, one needs to choose whether to make use of violence, the person may remember the feelings of empathy and respect for the other awaken in the learning process and change their decision in favour of these emotions. It is understood that, ultimately, these emotions reflect values that integrate in the behaviour of individuals.

It is true that an effective evaluation demands levels of discipline, preparation and proper tools which, occasionally, might be seen as an additional task if one is not aware of its importance.[277] A successful evaluation requires adequate planning that foresees tangible goals and sets adequate indicators. In turn, it should be followed by monitoring and strategies to echo the outcomes in the long term. Concerning the strategies, as shown, they relate to means to enhance the effectiveness and sustainability of the learning providing ways it could be reverberated in the thoughts and actions of learners. They are closely connected to participatory and experiential experiences created in spaces that allow participants to share and learn from each other. It is a crucial part of the process to empower and enable participants to become multipliers of their learning experience. In this way, it is marked the extent of contributions of peace education in the pathway set out in this work. As Harris reminds, one should recognise and celebrate the small steps taken by each peace education initiative. He states that "peace educators may not be changing the social structures that support violence, but they are attempting to build a peace consciousness that is a necessary condition for creating a more peaceful world".[278]

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[277] Del Felice et al., 2015, p. xvi.
[278] Harris, 2003, p. 18.

CHAPTER 4 | ACT: THE CASE STUDY OF THE PEACE COUNTS PROJECT

At this stage, the thesis reaches the fourth phase of the PCDA and goes through the *act*. Taking into account the previous phases, the research question was unravelled in its three conceptual components: the purposes, the pathway and the measurement of peace education in the route towards conflict transformation. In other words, the theory of how and to what extent peace education may contribute to conflict transformation. This chapter, ergo, understands that it is relevant to provide a practical valuation of the previous components in a real project, searching for standing outcomes of peace education and verifying the degree to which they impact conflict transformation processes.

With that in mind, this thesis conducted a case study with the Peace Counts project that is presented in this chapter. The Peace Counts is a project piloted by Berghof Foundation[279] that combines peace education and peace journalism to strengthen the capacity of peacebuilders to conflict analysis and transformation.[280] This project was chosen in particular for representing the approaches taken by this thesis, that is, a non-formal educational setting, driven by the strength of civil society, engaging young and adult individuals from conflict regions to become multipliers in the work for peace.

First and foremost, this case study aimed to investigate concrete impacts of peace education programmes for conflict transformation. Moreover, the study expected to identify the connection between the theory investigated during the research and its application in conflict interventions programmes. The methodology of research comprised a survey with participants of recent Peace Counts trainings to assess the (long-term) outcomes of the programme. An interview with a senior project manager from the Berghof Foundation added the element of understanding the goals and objects anticipated in their planning phase. The research also analysed reports and materials from the project to contribute to the study. The results found were enriching to elucidate

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[279] Peace Counts on Tour is a programme developed by the Berghof Foundation in cooperation with the Agency Zeitenspiegel and the Culture Counts Foundation. It is supported by the ifa (Institute for Foreign Cultural Relations) with funds provided by the German Federal Foreign Office.
[280] Jäger et al., 2015, p. 5.

how the theoretical proposals are developed in practice and how the experiences lived impacted the lives and behaviours of learners.

4.1. Introduction to the project

Peace Counts on Tour is a project that aims to develop multipliers for peace in regions of conflict. The project is a combination of peace education and peace journalism, built around successful stories of peacebuilders around the world. The journalism aspect seeks to set a positive method to disseminate these stories as means to encourage others to also pursue constructive solutions to conflicts. Along with a pedagogical approach of peace education and peace and conflict studies, these stories become the source of inspiration for the participants and the starting point to reflect and learn from others' experiences.[281]

The project is based on the idea that it is possible to inspire people by sharing successful peacebuilding stories from around the world. The use of stories from a distant context presents the possibility for participants to learn from positive role models and to project their expectations and reflections into them. It is a process to foster local ownership and enhance confidence in people that they can be agents of change.[282] In an attempt to frame the project in the theory of change,[283] the following assumption could be inferred: *If* participants are exposed to examples of successful peacebuilder stories *then* they will be inspired and encouraged to take the responsibility for acting in their own region and country.

Peace Counts on Tour is developed through a training programme, targeting mainly professionals from the educational, media or peacebuilding sectors. It can involve young participants, community and religious leaders, media professionals, students and teachers. The training of trainers is designed to form those participants to become multipliers who will later develop their own workshops in the community or apply the knowledge in their lives.[284] The multiplier effect is, therefore, a core strategy of the

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[281] Jäger et al., 2015, p. 7.
[282] idem pp. 8-9.
[283] CARE International UK, 2012, p. 3.
[284] Jäger et al., 2015, pp. 7-8.

project, based on Lederach's proposition of involving local and middle rage leaderships to become agents of change. It is hoped that the training serves as a support in expanding their work for peace as well as a resort to influence transformations in the society.[285]

The learning process is enlarged by the environment created in the training where participants have different backgrounds and sometimes belong to another group or another side of the conflict. Through this encounter they learn how to engage in dialogue, how to listen and respect each other's point of view and how to focus on arguments and facts rather than taking discussions to personal ground.[286] These are elements that were previously discussed under the importance of the encounters for the reconciliation process and also for sustaining the outcomes of peace education.[287] Likewise, it allows participants to understand that different sides of a conflict have a role to improve the scenario as well as a potential to damage the situation. The assumption of responsibility is an important aspect in the view of Bar-Tal, Rosen and Nets-Zehngut's analysis of human rights in conflict scenarios previously discussed in this work.[288]

Therefore, in line with Shapiro's distinction of starting point for change, the programme first focuses on the individual level. Considering behavioural change, it allows learning to happen during the intervention by motivating, empowering and propitiating active participation. That aspect intersects with the other levels of change in the individual sphere, the cognitive and the emotional, as Shapiro naturally recognises. Therefore, the second level, the intergroup relations, becomes source for the learning process fostered by the encounter opportunities between people with diverse points of views, backgrounds and relation to the conflict. In the mid and long terms, the programme

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[285] Jäger et al., 2015, pp. 21-22; See also pages 34 and 62 of this thesis.
[286] Mungleng, 2015, p. 3; Kruck, 2016, Interview with Adriana Casulari Motta Rodrigues. Tübingen/Graz: Skype, 17 May.
[287] See page 31, 34 and 60 of this thesis.
[288] See page 46 of this thesis.

aims that the experiences lived trigger actions to impact the structures and systems spheres and to influence positive outcomes to the conflict and social transformation.[289]

In practice, the project combines learning materials with an exhibition of visual materials of the successful stories in more than 30 conflict regions. These stories are grouped in the "Peacebuilders around the World" collection that shows methods used to advance conflict transformation in different scenarios. All the material is provided to participants after the training for their own use and adaptation.[290] That training can be complemented by a follow up programme called "Peace Counts Academy", an opportunity for trainers to revaluate their facilitator role, exchange experiences with other trainers and go deeper in other thematic discussions.[291] The "Training of trainers" is composed by modules that can be adapted depending on the context, objectives and interest of the participants. The basic modules are (1) visions of peace (2) conflict escalation and de-escalation (3) paths into violence - paths out of violence (4) best practice of peacebuilding (5) how to be a peacebuilder. The modules of "Peace Counts Academy" are (6) experiences of trainers (7) streetfootball for tolerance (8) compelling arguments (9) decision making in dilemma situations.[292]

Each Peace Counts project generally begins with the request made by local organisations for support to address issues related to the conflict in the region. In order to start, there must be a commitment from the local partner. A key aspect for the project is the involvement of local individuals who enable continuity after the project in a process to foster local strength and ownership. In the preparatory phase, a conflict analysis is conducted, together with the local partner, to understand the challenges and the specific needs to be addressed by the project. The trainings are also adapted to the profile of participants and their specific demands, which influence, for example, the success stories that should be used in an adaptation to the context in question.[293] This

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[289] Shapiro, 2005; See page 52 of this thesis.
[290] Jäger et al., 2015, pp. 7-9 ; See also Peace Counts (website), n.d., Stories.
[291] Jäger et al., 2015, p. 55.
[292] idem pp. 11 and 56.
[293] Kruck, 2016, Interview with Adriana Casulari Motta Rodrigues, Tübingen/Graz: Skype, 17 May.

exemplifies Salomon and Cairns' theory that peace education takes the form of context without losing its essence.[294]

The Peace Counts on Tour was already developed in more than ten different regions. The present research focuses on three of these regions in which activities have being conducted in the past three years. These are the Northeast India, Iran and the Caucasus region.

4.2. Research methodology

The author conducted a qualitative survey with participants of the Peace Counts project in Northeast India, Iran and the Caucasus region. The focus of the research is in the summative evaluation, meaning the outcome of the learning process.[295] In that manner, following the general object of this thesis, it aimed to evaluate the outcome of the project in participant's lives and to assess whether concrete impacts generated by experiences lived in the project are identified. The survey asked participants about the most remarkable moment of the training in their perspective and about the impacts of the project they could identify in their professional, personal and community lives. [296] The responses were given anonymously. A few personal data was required in order to detect possible distinctions or resemblances of responses between the different regions. Also, the research considered that information to better understand the experience of each contributor and to identify whether similarity of age or profession inclined to comparable responses.

Additionally, the research conducted an oral interview with a senior project manager of Peace Counts for the Berghof Foundation. The aim was to understand the organisation's perspective to the project and the aims outlined for the project. The interviewer enquired about the general approach of the project, the goals set by the planning team, the way they were planned to be achieved and to be measured in addition to the expected general outcomes. This research also had access to the project's learning material and to reports on trainings led by local participants after their engagement with the Peace Counts

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[294] Salomon and Cairns, 2010, p. 3.
[295] Harris, 2003, pp. 13-14.
[296] See full questionnaire in annex B.

training of trainers. Those materials complemented the research by providing an overview of activities that followed participants' engagement in the Peace Counts.

In the conclusions of the research, the results of participant's perceptions and of the material collected are interpreted and interrelated with the goals set by the planning team. They are also discussed in light of the theoretical analysis previously developed.

4.3. Report of the findings

Interview with the senior project manager

Considering the interview was carried out orally, this report strives to maintain the thoughts of the interviewee albeit translated in the words of the interviewer.[297]

A) Goals and expected outcomes

The aim of the Peace Counts on Tour, as reported by the project manager, is to motivate and inspire people to work towards peace and to become peacebuilders and peace educators. It is projected that participants learn about aspects that contribute to their lives and their careers. The projects foresee that throughout and after the experience participants feel empowered to develop their own trainings and to work for peace. She takes into account that in the regions where the projects are developed, people carry out negative thoughts and negative experiences subjected to the conflict. Along this line, frequently people see no value in working for change and wait for others, as politicians for example, to do it in their place. Therefore, the training becomes an instrument to alter that perspective as it aims to empower the participants, to develop capacities, to change behaviours and to show possibilities for participants to transform the environment around them. The tool used in the project to promote those goals is the success stories of other peacebuilders who have achieved equivalent goals and became a source of inspiration to demonstrate that it is possible.

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[297] Kruck, 2016, Interview with Adriana Casulari Motta Rodrigues, Tübingen/Graz: Skype, 17 May.

B) Monitoring and evaluating

To assess whether the goals are met, the facilitators expect to identify evidence in the reflections and statements of the participants showing their willingness and ability to apply their learning experience in actions for peace. The interviewee reported that in some occasions facilitators can observe positive changes in behaviours of participants already during the week of training.

The evaluation process during the days of the training is led by the facilitators. They conduct an ongoing evaluation to assess whether any adjustments are necessary to keep the group on the path to meet the goals. They conduct these evaluations by means of daily debriefings, participants' feedback and observation. That process also supports the facilitators in identifying eventual changes in the planning of the sessions. By the end of the training, the facilitators carry out a general evaluation using written sheets and oral feedback. The training material contains pre-set questions that can guide that evaluation,[298] but, in practice, the written and oral assessments are conducted accordingly to each situation. In all of these opportunities facilitators identify complementary evidence that indicate if the goals have been met.

The impacts of the project may also be assessed after the days of the training. It is preferable that the training is followed by meetings or new trainings in a period of time after. In those occasions, the trainers are able to collect feedback and appraise further results of the project. This continuity depends on the commitment of the local partner and on the availability of funds. In the course of time, participants also share their continuous activities through direct reports to the Berghof team or through their narratives in social media groups. In their view, post training feedback and reflections reveal the continuous development of learning. Additionally, some partners approach to ask for new trainings or for the continuation of the project, which, for them, indicates the participants have identified valuable contributions of the Peace Counts on Tour.

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[298] See Jäger et al., 2015, p. 14.

C) Content

The peace education approach adopted by the project is to inspire people by using positive examples of peacebuilding around the world. In this manner, peace education is seen as one way of capacitating and motivating people to work for peace. Also, during the programme, participants are provided with possible paths to follow towards peacebuilding including peace education. Therefore, for the interviewee, peace education is incorporated in the Peace Counts project considering it is not possible to teach about peace education without applying it. For this understanding, the project intends to educate about peace, for peace and by peace. In her words, it means not only to teach about peace content but also to develop social skills and encourage peaceful behaviours. At the same time, it raises awareness about the potential of the structures and the system to promote peace and non-violence.

The environment and the experience during the training are also elements of the learning process. The trainings gather participants from sides that have been in war during the past or are still in conflict. This encounter proposes to build a relation of trust between the participants and to show that it is possible to work with each other in a humane way. By establishing dialogues, they perceive an opportunity to realise that different sides of the conflict share a common goal towards peace.

D) Further remarks

For the interviewee, the approach taken by the Peace Counts unveils as an open door to build further projects and ideas reflecting the regions' need. At the same time, she explains that Peace Counts does not have a standard procedure used in the same form in all regions. Practices are rather shaped to the context where they are applied taking into account the conflict situation, the challenges, the actors involved and the environment.

Survey with the participants

The survey was sent to around 115 former and actual trainers of Peace Counts. 25 participants replied to the questionnaire. The rate of 20% successful responses is in

accordance with the expectation. It is recognised that some participants had problems to access the online survey or to respond to it in English. Nonetheless, the information collected has revealed to be enriching. The full questionnaire is found in the annex B.

Out of the 25 participants who responded the questionnaire:

- 11 are from India, 9 from Iran, 2 from Georgia, 1 from Myanmar, 1 from Afghanistan and 1 from Germany.
- 13 are female and 12 are male.
- 1 person participates since 2009, 6 since 2013, 10 since 2014 and 8 since 2015.
- The group has different backgrounds. They are students, teachers or trainers, NGO workers, peace educators and activists, researchers, conservationists and social workers.

The responses collected are reflected below in the form of a report. The author clarifies that she has used her own words to paraphrase and combine the answers to make it more clear and didactic to the readers. She believes the content and the essence were not lost. Her interpretations and reflections on the responses are provided in the next subchapter.

A) The most remarkable moment for the participants in their experiences in the Peace Counts

A range of diverse impressions were given to this question. However, it was possible to pinpoint a number of similarities. One large group of responses assembled the encounter and the possibility to learn from other's experiences and perspectives as remarkable. Three participants expressed that the possibility of working together in smalls groups was the most remarkable feature of the training. That observation is complemented by the answers of six participants who mentioned the aspect of being able to hear other people's stories and points of view. They stated that it was an opportunity to learn and to find similarities as they related their perspective to others' experiences, wishes and hopes. To exemplify this group of responses, one person narrated a moment when another participant realised during the training, by listening to others' stories, that

"nothing is impossible for bright thinking & peace loving people". Two of those participants said it was possible to understand that peace may have different meanings to each individual.

For another group of participants, the memorable aspects were linked to the learning materials. Five participants, all teachers and educators, mainly from India, mentioned as highlights the storytelling and the visual materials. One of them said the visual material is simple, inspirational and memorable. Another participant believed the most significant moment was to realise that pictures can teach about peacebuilding and underlined that is an important possibility for those who are not able to read or write. Whereas, two participants from Georgia highlighted that the most important part was to get to know the Peace Counts material. They said it provided new prospects for learning and expressed the intention to disseminate them in new trainings.

A third group mentioned aspects of the learning partners. One person said to be pleased about the seriousness of the work of the local partners. Another revealed as essentials the dialogue process with local partners along with the possibility to connect with different groups to stimulate the Peace Counts impacts. In that account, the person said "Peace Counts offered a constructive base for dialogue. These contacts are sustainable and last even today".

Concerning the content, two participants from different backgrounds and origins, stated as high point the exchange of perceptions on the understanding of conflict management, escalation and de-escalation of conflicts and conflict transformation methods. Another person appreciated the preparation and arrangement of the training. To conclude this question, one person reported that what moved him was to be able to see changes in participant's behaviours during the training.

B) Impacts of Peace Counts project in participants' professional lives

With regard to the second question, all participants shared impacts of the involvement in the Peace Counts project in their professional lives. A great number, eleven contributors, from different backgrounds, described that the experience gave insights

and practical tools and strategies to make the application of peacebuilding work and training possible. Some reused the training methods applying sports methods, posters and ideas for cultural exchange. Two of them believe they have improved their networking skills and another one reported that have started giving space to women in peacebuilding process. Following that line, two participants identified they now consider being better aware of the importance of interpersonal relations. One of them mentioned the improvement of communication and negotiation skills. The other has realised the dependencies that exist when people work together.

Three participants, between the age of 25-28 from diverse regions and occupations, consider that after the training they have changed their attitude and language when handling conflicts and problems solving in their work environment. In their view, they are trying to exercise patience and controlled responses to conflicts in order to handle them in a positive way. One participant complements this perception for he has learned to opt for non-violent approaches towards peace by hearing stories from other peacebuilders. Other younger students reported that the project has inspired their career paths as they decided to pursue master programmes in related areas of peace and conflict. One of them also took the position as youth leader in an organisation. Inspired by the programme, four participants shared that they have come to be more optimistic and motivated as they acknowledged that people like themselves are able to promote changes for peace. One of them said that "after the experience I've searched for the little things that can result in kindness and peace and I am more optimistic. Because I found out how normal people can [have] influence on people lives with small actions".

C) Impacts of Peace Counts project in participants' personal lives

Following, participants were asked whether they recognised any impacts of their experience in their personal lives. Taken the way the responses were given it was possible to organise them in four categories: (A) attitudes, correspondent to people's behaviours, (S) skills, reflecting the ability to do something, (K) knowledge, concerning information and content acquired and (E) emotions, representing feelings and reactions to the experience. As seen in the previous chapter, the ASK categories are widely

applied in peace education field and in evaluation tools, and correspond to the practice the author is familiar with.[299] This thesis proposes the complemented category of emotions both for their importance in learning process and for being recurrent in the answers given in this survey.[300]

Figure 5 - ASK + E results extracted from Peace Counts participants' responses

Attitudes, Skills, Knowledge + Emotions (ASK +E)	
Attitudes: *Willing to…* • Make it a reality in local level. • Come together with conflict communities to promote peace. • Control their minds and language for a new approach to conflicts. • Apply the lessons learnt through the workshop and afterwards it in their life and towards others. • Actively search for ways to resolve issues in their family and friends circles. • Contribute to peace and harmony in society and among faith based and student groups. • Share peace values with their children. • Work to "de-escalate issues" in their personal relationships.	**Skills:** *Able to…* • Listen and observe. • Handle conflicts and solve problems. • Translate the curriculum of Peace Counts at the local level. • Creative approaches to solve the problems. • Identify different ways of solving problems/conflicts. • Reflect on the experiences of others in relation to their own experiences. • Recognise the work of other peacebuilders in their own societies. • Use non-violent language when communicating in everyday life ("no matter how volatile the situation might or might not be"). • Give training to trainers and peace activists. • Relate the content of training material to the reality of their region. • Improve communication with members of their family, friends and colleagues.

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[299] CISV International, 2011, p. 18; See also section 3.2.1 of this thesis.
[300] See page 58 of this thesis.

Knowledge. *Understand…*	Emotions. *Feel…*
- Recognise and admire non-violent actions. - Their own behaviours / the influence of their actions on others. - Their own responsibility towards the conflict. - The language used may impact others - "the words on violence (domestic, national and international) spread faster". - Their role as professionals. "The notion of inner peace more than I ever did before". - The approaches Peace Counts on Tour have taken to address the issues of conflicts and peacebuilding in other regions of the world.	- Passion to work for peace. - Regain trust in other parties of the conflict. - Enthusiastic to share a mission and plans with others. - Confident. - Empowered. - Thinking positively. - Optimistic. - Honoured to meet peacebuilders from different regions. - Passion for activism. - Sensitive to their environment. - Respect for the others.

D) Impacts of Peace Counts project in participants' lives in their communities

The fourth question asked whether participants felt inspired to take actions in their community apart from their professional roles. From the responses a group could be distinguished being that they identify direct relation between the training and subsequent moments in their lives. Their perceptions are reported bellow. A second group of three people found that relation to be indirect. They believe they are inspired for future actions in their professional and personal lives. Two participants have not yet acknowledged such impacts.

For the first group, six participants reported to have undertaken additional trainings for related groups in their communities. Some have used their teacher role or their leadership positions to mobilize resources and to influence others to engage in the trainings and also to become multipliers. Others are promoting trainings in youth camps and in their professional environment. These trainings reportedly took shape with the

Peace Counts material. One of them has said that "the assumption of impossible ventures thought by the rural community was challenged by the PCoT [Peace Counts on Tour] materials".

Two other participants are taking actions to motivate and integrate children from their circle of relationships. One of them is a teacher who sees that "children are potential powers within our society" and aims to prepare them for the future. The other is a father who has provided materials for activities to teach about conflict in his daughter's school.

A share of this group demonstrated to be concerned with the conflict in their regions. Three of them reported to have initiated or increased their involvement in peacebuilding activities, one demonstrating particular attention to the engagement of women in the process. The other person has affirmed to have been able to reconcile two warring groups. At the same time, one person has declared to be determined to start Peace Counts training and work for peace in the region of origin admitting to do so in her own capacity.

The other six persons of this group declared to have intensified their inspiration and willingness to take actions. Some of them are in the planning phase of further trainings in their community. One is engaged in volunteer work aiming to expand the work in the field. Others feel that they are taking positive actions towards the environment and people around them.

E) Final remarks

Participants were given the space to share other experiences lived during or after the training. 21 participants took the chance to share final thoughts.

A recurrent remark among these responses was about the experimental learning and the encounter with other participants. They recalled the moments they shared learning from others' experiences and reported having increased empathy, solidarity and sense of

togetherness towards others. Some have also said to become aware that the concern about peace is a common goal among all, despite their origins.

A few participants highlighted the practical skills and strategies they acquired to tackle conflicts and to work as peacebuilders. Some have left compliments and gratitude to the Berghof Foundation. Others reported having been inspired, engaged and motivated working as multipliers for peace. As a final line, one participant recognised that after the training he was able to build friendship with people the person never anticipated to be close with.

4.4. Analysis of the results

By confronting the information from the project training material, the responses from the interview with the project manager and the participants' responses, it is possible to establish a close link. Recalling the goals of the Peace Counts, it aims to motivate, empower and inspire people to work as peacebuilder and as peace educators. It is also expected that participants ripen into multipliers and start their own trainings and projects in the local community. Furthermore, the establishment of spaces of encounter is a method to enlarge the learning process.

All of those elements were detected in the responses given in the questionnaire. Participants have frequently narrated their experiences planning and applying their own trainings utilising Peace Counts formats and materials. In fact, their responses elucidate that some have being carrying out other activities inspired by the training adapted to their work environment or places of socialization. A significant number of people highlighted that the training has enhanced their abilities and strategies to act as peacebuilders, activists and peace educators.

In question one about the most remarkable moment in the training and also in question five about further comments, the encounter with other participants and the learning through others' experiences were the most frequent outlook of the answers. When narrating their experiences, participants seem to recall specific stories and moments lived. It appears that they make memories more tangible, personal and emotional. They

also showed signs of having found support by realising that all people are similarly affected by conflicts and violence, despite where they come from, and that they may even share a common goal for peace.

Taking into account the content and material of the training, it is noted that the visual elements helped participants to better understand the themes, made it easier to remember the knowledge acquired and created new possibilities of communication. Even though some participated years ago, they argue to remember specific images, phrases and moments that have impacted them. The materials develop into a background for the learning experience. They appear to be inspirational and to generate a connection between the participants that through them share hopes, dreams, and fears in different ways. Similarly, they come out as a source for a support net given the fact that participants notice in other faces the same feelings they are having which stimulates compassion and respect towards the other. These elements meet Salomon's interpretation of expected outcomes to situations of intractable conflicts that relates to change the individuals' perception of the "others". These outcomes include developing empathy and trust, legitimating and validating other's narratives, and acknowledging the participation of the parties in the conflict which leads to adopting non-violent behaviours.[301]

One aspect was not anticipated to be so prominent in the responses, the development of self-awareness. Interestingly, by grouping the attitudes, skills, knowledges and emotions regarding the impact of the training in their personal lives, it was observed that a number of answers state that participants believe to have become aware of their own behaviours and of the influence of their actions on others. From that it is possible to infer that the process involved more than learning about peace, conflict and ways to act to transform it. By being confronted with outside experiences and with the views of partners in the training one learns also about their own self. In fact, observing the ASK + E table it is noticed that most knowledge acquired refers to their personal sphere. As an analysis of this result, it is possible to identify that, in fact, self-awareness and critical thinking are elements of the narrative approach discussed by Tursunova. For her,

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[301] Salomon, 2002, pp. 9-10.

these elements are part of the transformative learning outcome and support the evaluation of acquired skills and knowledges through the process.[302]

In a larger frame, as emotions are presented as reflectors of internalised values, it is worth noting that the results indeed relate to the core values of human rights and democracy, as seen in the *do* stage of the thesis. For instance, participants reported having developed the feeling of respect towards the others and the feeling of trust in consideration to the other parties of the conflict. Both these feelings relate to a sense of care for the dignity and awareness of people's equality before the context. Emotions also seemed latent in responses beyond personal spheres, connected to the memories and sense of togetherness demonstrated in some other reactions.

As for the characteristics of the participants, their professions play a role in the way they perceive the training since it subsequently influences their range of action. Nonetheless, despite the different backgrounds, the responses appeared to be more complementary than contradictory. Additionally, except from the few opportunities highlighted in the previous section, disparities from the experiences reported by participants from different regions were not generally identified. Acknowledging the low number of participants from the Caucasus region engaged in the survey, generally, the conflict background seems to have a higher influence in the preparation phase to adapt the training material than a perceived impact in the way participants show the learning outcomes. That is to say that overall, the project appears to achieve its goals evenly in the regions covered by this survey. Albeit the conflicts are an important circumstantial factor of contextualization to determine the persons to be involved, the approaches to be taken and the tools to be emphasised in the training.

The role of the youth was evoked in some occasions. Those three participants in the age of 25-28 years often demonstrated willingness and openness to change their attitudes. They reported to be engaged in studies, to be willing to start volunteer work or change the path of their careers in peace and conflict course. They are also motivating other

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[302] Tursunova, 2015, pp. 141-143; See also pages 60-61 of this thesis.

young people to engage in this path. That reminds of the youth potential in the work for peace.

In regard to the impact of the participants' actions in the community (described in the fourth question) it appears that responses are less concrete in comparison to the others sections. As some have reported, on one hand participants feel inspired to take actions, but on the other hand they do not find the resources or opportunities to engage in larger actions in their community outside of their professional lives. Moreover, this kind of impact is better measured in the long term.

Most of the actions reported to have been taken in participants' circle of socialization as in their schools, in their work places and in local groups they are part of. That corresponded to the expectation that people start to change their behaviour and to promote transformation around them. It was frequently mentioned that the actions are taken as part of volunteer work which demonstrates the engagement of the participants to apply their own efforts for peace.

Complementary aspects identified

During this research, it was possible to identify results or prospects that were not previously drawn but are of great value for understanding the process of education for peace. One of such perspective is identified in a participant's report about a training conducted locally. It was acknowledged that in their role as trainers they also undergo a process of reflection and learning during the training. They recognise the areas for improvement of their skills as facilitators and the importance that their role as mediators has when some tense situations throughout the training may occur. Their positive intervention in the training is essential for the successful outcome to the experience of the participants.[303]

Another aspect identified is that previous participants integrate in a network on behalf of their common denominator which is having participated in the project. This creates possibilities for their personal and professional lives to communicate and to interact

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[303] Mungleng, 2015, p. 7.

with people outside their community and to learn and share experiences beyond the limits of the project. That is a positive collateral effect of the Peace Counts.

Limitations of the research

The survey was conducted with a restricted number of participants. Albeit not being one of the expectations of the research, it is relevant to acknowledge the limitation to generalise the findings to a larger number of peace education projects. It is also worth mentioning that people who have engaged in the survey are more likely to be active participants of the Peace Counts project. This inference assumes that participants who have not continued activities along the course of peace education and conflict transformation after the trainings are less willing to respond to a survey on their benefit. In that manner, the general responses manifested eminently positive views in relation to project proposals. No reservations to the process were found among the answers, only restricted suggestions for enlarging the projects reach.

4.5. Conclusion

The survey carried out on account of the case study has enlightened the aim to link the theory explored in the first parts of the thesis to a practical experience. It has also provided comprehensive elucidations of potential and concrete impacts of peace education approaches. The methods of Peace Counts project appears to have been able to promote changes in participants personal and professional's lives as well as to have fostered their inspiration and motivation to work for peace. The project methods embraces a balance between theory and practice providing learners with conceptual base that is intensified by the experiences lived. This combination seems to enrich their learning. As identified in different responses of the survey, this combination nourished feelings and memories that still remain after the participation in training.

In regard to the confrontation of the planning explored in the interview with the senior project manager and of the results brought up by the survey, the responses demonstrated a noticeable connection with the goals settled by the facilitators. Considering the scope of the survey, the responses reveal that the purpose of the project is been generally

achieved. On the other hand, the shortage of evaluation tools available for the project limits the possibilities to assess the expected results of changes of behaviour and of impact of participants' actions after the training. Some of these impacts could only be identified by this survey subsequent to their experiences. In any event, considering all educational processes are limited to its own capacity, the multiplier effect is an important strategy adopted by Peace Counts to ensure the continuity of the learning experiences and of the outcomes of the project. To illustrate that, participants reported to have progressively applied the methods of Peace Counts and their own efforts within their personal, professional and community lives. Additionally, the responses revealed significant new knowledge, skills and attitudes acquired during the training that has affected different spheres of their daily life.

Emotions have also proven to have a vital role in inspiring the multiplier effect and in influencing people's behaviours after their experiences. The responses from the participants were frequently built on memories that, at a given moment, awakened feelings that made them remember most vividly about the experiences lived. The emotions are also connected to the sense of belonging demonstrated when participants comprehend that, although one could be situationally on the other side of the conflict, people may well share similar hopes and aims to change the scenario. Moreover, the experiences also allow participants to develop self-awareness realising the impact of one's own words and actions on others.[304] That awakens feelings of empathy and respect needed to the conflict transformation process.[305] Those emotions indicate, as suggested previously,[306] the incorporation of values that permeate the actions and decisions of individuals. It stands as a challenge longing that inspiration and learning from the experiences with the project are not discouraged over time by the difficulties and barriers detected on the path of the work for peace.

Furthermore, it may be identified that the results of the project are made possible by the effectiveness of the strategies and approaches chosen. As a suggestion, the project could

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[304] See Tursunova's research mentioned in pages 60-61 of this thesis.
[305] Awareness and empathy are elements mentioned by Harris and Salomon when discussing peace education in the context of conflicts. See page 23 of this thesis.
[306] See section 3.2.2 of this thesis

86

better benefit from its potential to promote experiential experiences and encounters valuing the *process* in addition to their vital goal of forming multipliers. Although mentioned in its descriptive content and in the interview, those aspects deserve a prominent emphasis along with the objectives of the projects. Indeed, the ability to bring together different sides of the conflict providing a friendly dialogue is a unique aspect of the project. Not to mention the importance of experiences lived and emotions produced with and through others, facets that were frequently mentioned by participants. They indicate that the process has great impact on their learning and on their memories ultimately leading to the achievement of the project's aim.

Concerning the aim to identify standing outcomes of peace education through this project, the responses from the participants demonstrated concrete changes of behaviours and attitudes that are attributed to the training. The fact that learners carried the experiences to their lives after the training reveals concrete impacts of the project. They can be seen in new paths participants took in their professional spheres, in changes in interpersonal relationships and personal choices and in acts of giving back to the community the learning acquired. As to verify the degree to which peace education impacts conflict transformation processes, it may be inferred that the contributions are made indirectly by forming the individuals who take actions that can change the conflict scenario. The hope is that the transformation unfolds from these actions to sooner or later provoke the changes needed to overcome the conflict and to build a culture of peace.

GENERAL CONCLUSION

This research is concerned with the fact that violence represents a threat to the life and dignity of the people. Nonetheless, violence is still the choice of many to respond to conflicts in different levels. The sources of these violent acts are imbibed in constant violations of human rights and lack of respect and tolerance among people. This reinforces the urge to establish a culture of peace that transforms the scenario to allow people to live together and to ensure justice and respect for human rights for all. As education is seen as key to develop this culture of peace, this thesis understands that peace education specifically has an important role. Nonetheless, it is challenging to assess peace education outcomes and accredit the results to increase choices for peace and non-violence, especially in the context of conflicts. Therefore, this thesis aimed to investigate how and to what extent peace education programmes may effectively contribute to conflict transformation.

In order to find answers, the academic and practical investigations conducted were organised in a PDCA cycle. The *plan* suggested bringing to light the purposes of peace education and drawing on how they connect to conflict transformation. The *do* enforced the pathway towards conflict transformation through human rights and democratic principles. The *check* explored methods to measure the learning outcomes giving substance to understand their effective contributions and to measure their extent. The *act* phase brought those elements to be confronted with a practical case study providing evidences that would enhance the answer to the research question. The author interviewed a senior project manager and conducted surveys with participants of Peace Counts on Tour to assess standing outcomes and trace the relation to conflict transformation processes in practice. The PDCA cycle restarts with the feedback provided by this conclusion. The results found were encouraging, suggesting that peace education is providing small but important steps transforming individuals who are leaving footprints in the path on the way to conflict transformation.

Findings

The first challenge unfolded in this research was to understand what peace education offers to the transformation of a conflict to a non-violent scenario. The search for conflict transformation falls in the realisation that situational and immediate responses to stop violence, although urgent, seems to lack addressing the root causes of the conflict and to promote relational and structural changes that are able to make peace last. Conflict transformation is, therefore, the means to achieve such a new scenario. Foremost, this approach is fitted under a broader umbrella of a culture of peace. In this sense, as has been noted peace education contributes to conflict transformation by enabling individuals with knowledge, skills and values that inspire non-violent actions and decisions for peace. Likewise, this is an indirect contribution that proposes to inspire, empower and enable individuals to become agents of change and ultimately transform the conflict scenarios. Albeit peace education has limitations to directly address structural and political changes, those reforms are not part of its core aim. It should, therefore, be enhanced by other disciplines and efforts to embrace a complex and holistic conflict transformation. Nonetheless, as another positive contribution, peace education provides important spaces for restabilising relationships affected by the conflict and for awakening feelings of empathy and respect towards the other, essential for a conflict transformation scenario.

This research also searched for support to the peace education process and to the pathway to conflict transformation in human rights and democracy. Human rights were identified as the ethical core of peace education[307] which, along with democratic principles, becomes integral part of the learning process. A rights-based approach was also demonstrated to clarify the conflict analysis. It allows identifying human rights violations both as trigger and as manifestation of conflicts and elucidates the different sources of violence that need to be addressed, namely direct, structural and cultural violence. Correspondingly, this research also stressed the key role of education in the human rights and democratisation debates. That is to say, that education is not only a tool for transmission of information and knowledge about human rights and civic

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[307] Reardon, 2010, p. 47.

responsibilities, it should also provide space for expanding skills, for encouraging critical debates and for stimulating actions to establish human rights and democracy as core values of people's choices and actions towards the others.

Moreover, evaluation tools were explored to find adequate means to assess the contributions and outline outcomes of peace education programmes. In this way, it was stressed the importance and the value of evaluation and monitoring procedures to provide evidence to the effectiveness of peace education programmes and to the extent of its impacts. Scholars and practitioners identify as a gap, both in research and practice of peace education, the use of appropriate evaluation methods to the measurement of concrete outcomes. The thesis suggests as a crucial point that evaluation should start beforehand in the planning stage. Goals need to be settled in a clear and plausible manner linked to expected indicators and evidences to measure their achievement. This study disclosed qualitative indicators that assess knowledge, skills and attitudes acquired (ASK). As peace education also purposes to nourish a set of values, the research was confronted with the challenge of investigating whether they were developed through the process. Hence, as a support to overturn this challenge, the thesis proposes the inclusion of an emotions (E) sphere, that is, to consider in the evaluation feelings that permeate in the learners minds and indicate the propensity to embrace new values. What is more, it is seen that emotions have an influence on people's choices and, as Ian Harris proposes, changes are possible when people are touched in their hearts.[308] In addition to the proper evaluation, for the purpose of fostering effectiveness and sustainability of peace education results, strategies were identified, indicating means by which the effects continue to reflect on participants' minds and actions in the long term. These strategies are embedded in promoting spaces for encounter and experiential learning allowing active participation and inspiring learners to become agents of change – the multiplier effect.

Those grounds were verified in the Peace Counts project. Their approach reveals the hope to place people in the centre of the change which meets with the comprehensive approach of transformative peace education. Translating this approach into practice, the

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[308] Harris, 2010, p. 16.

project has been able to prepare peacebuilders and other professionals to bring their knowledge, skills, attitudes and emotions back to their personal, professional and community lives proving tangible concrete learning outcomes. This multiplier effect was confirmed by the survey where participants demonstrated great engagement in further trainings in their communities, in activities developed in their spaces of socialization and in the choices made to enlarge their work for peace. In most of these actions, participants revealed to be applying the materials and methods of the Peace Counts as source of their knowledge, skills and inspirations.

Albeit this research faced a number of challenges by dealing with different topics of wide interpretations such as peace, education, culture, violence, it believes to have built an important foundation as source to understand how peace education may contribute to the process of conflict transformation and to what extent it can effectively bring sustainable changes to the context of conflicts. By imprinting her own experiences, backgrounds and reflections, the author offered a new eye to the vast but not exhausted analysis of contributions of peace education towards conflict transformation, and, sooner or later, to build a culture of peace.

Learning outcomes: contributions to the field

As a final point, the research process propitiated reflections to the author who had to face her own assumptions and learn by doing. As might be expected, new knowledge and skills should be translated into actions. Therefore, this thesis expresses its contributions to the field, highlighting key points acknowledged in the thesis to enhance the aims peace education programmes.

- The planning phase is crucial to peace education programmes. The definition of clear and tangible goals is a decisive step seeing that it clarifies the approaches to be set to achieve them. The theory of change is noted as valuable support.
- The combination of theory and practice identified in Peace Counts appears to enhance the learning process. The theory alone lacks in promoting new experiences and insights. The practice alone lacks in sustaining the learning in broader concepts

that give sense to the competences acquired and that provide for the understanding of the approach and process chosen by the educational programmes.

- Regarding practical aspects, little is said in the literature about practicalities of peace education. It is urgent that peace education dialogues with other disciplines to enhance its capability to translate its goals, approaches and evaluation methods into more practical and simple words. To illustrate, peace education could benefit from the business administration field borrowing methods of strategic planning[309] and project management. There are also valuable tools from continuous improvement processes for exposing problems, identifying and treating their root causes. On the other hand, peace education could provide its methods and insights to human rights education and to transitional justice processes in post-conflict situations.

- Human rights are an added-value to conflict-analysis and outspread important principles to the learning process towards conflict transformation.[310]

- Sharing experiences should also be practiced by peace education research and practitioners, not only to benefit from trials and errors from others but also to bring a sense of belonging. Acknowledging the countless efforts around the globe aiming to work for a better world encourages peace education to move further. Del Felice, Karako and Wisler's book bring about a positive contribution in that direction.[311]

- Additional studies to evidence the ways peace education programmes are promoting changes, contributing to conflict transformation and, ultimately, building a culture of peace should be encouraged, pursued and their results should be widely shared.

- Finally, every positive outcome is a step towards peace education aims. Nonetheless, it should not represent an end, but rather, encourage enlargement of peace education's reach and fuel the learning educational experience.[312]

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[309] See generally Balanced Scorecard (website), n.d., Balance Scorecard Basics.
[310] See especially Reardon, 2010, p. 47.
[311] Del Felice et al., 2015.
[312] Wehrenfenning et al., 2015, p. 190.

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xxiii

ANNEX A

Seminar Camp Group Evaluation Form for Programme Director's Planning and Evaluation Form (PDPEF)

1. Develop self and intercultural awareness
1a) Gain awareness of alternative cultural and personal perspectives (K)
1b) Compare own perspectives with others' (A)
1c) Reflect on the challenges to own views during the camp (S)
1d) Put into practice the cultural awareness acquired during the camp (A, S)

2. Develop leadership skills
2a) Take initiative to build and maintain a strong camp community (A)
2b) Maintain the values and rules of the group (A)
2c) Plan and facilitate activities throughout the camp (S)
2d) Take initiative for the practical aspects of the camp (A)

3. Develop positive attitudes towards other people
3a) Contribute to camp's daily life and responsibilities (A)
3b) Respect others by actively participating in all activities (A)
3c) Listen to and respect the opinions of others (A, S)
3d) Accept conflict as part of community living and actively try to resolve it (A, S)

4. Empower people for active global citizenship
4a) Share personal perspective on different topics related to the content areas (A)
4b) Discuss how to become active citizens (K)
4c) Demonstrate an understanding of the like-minded organization activity and its purpose (K)
4d) Consider how to use new attitudes, skills and knowledge after the camp (K)

□ = No and ☑ = Yes

Country	(M= Male, F=Female)	Goal 1				Goal 2				Goal 3				Goal 4			
		1a	1b	1c	1d	2a	2b	2c	2d	3a	3b	3c	3d	4a	4b	4c	4d

ANNEX B

Peace Counts case study questionnaire.

Peace Education research

Dear participant,

Thank you for your cooperation with this research for a master thesis about the contributions of peace education to conflict situations. This questionnaire aims to assess the experiences you lived in the Peace Counts project, run by the Berghof Foundation, in order to identify concrete learning outcomes. The results intend to contribute to a broader debate on the effectiveness of peace education programs and, specifically, to offer inputs for the Peace Counts project.

With your participation in this study, you authorize the use of the information provided as a source of analysis and the publication of its result in the master thesis. Any information that may compromise personal data shall not be disclosed.

Contact information of the responsible researcher:

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Questionnaire

Personal data

This information will be kept confidential and will be used only for the understanding of research data.

1) **Your country of origin.**

2) **Your occupation**

3) **Age**

4) **Gender**

Your experience with the Peace Counts Project

5) **When did you participate in the project?**

6) **What was the most important moment you experienced during the project?**

7) **Did the experience in the project impact your professional life? If yes, please comment with examples.**

8) **Did the experience in the project impact your personal life? If yes, please comment with examples.**

9) **Did the training inspire you to take any actions in your community (apart from your profession)? If yes, please comment with examples.**

10) **Are there any other experiences lived during or after the training that you would like to share?**